

First worship God , and his Command
obey ;
And next the King , who doth his Scep-
ter sway :



Observe his Laws, no Innovators trust,
And to thy Neighbor, as thy self, be just

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The Kings Psalter.

CONTAINING

PSALMS

AND

HYMNS,

WITH

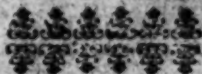
Easie and Delightful Directions
to all Learners, whether Children,
Youths, or others, for their better
reading of the English Tongue.

Prayers for every Day of the Week
beginning with the Letters of the Name of
our Sovereign Lord

KING CHARLES

AND

Other observable Varieties, fit either for
the School, or for the Closter; all which are
profitable, plain, and pleasant.



London, Printed for Sam. Speed, and sold by the
Booksellers of London and Westminster. 1670.

John Stoughton

John Church: his
Books 1677



TO THE

Tallest Top-Branch

OF THE

Second CEDAR in the Royal
Lebanon of Great Britain,

His Royal GRACE,

EDGAR,

Baron DAUNTZEY,

In the County of *WILT.*

Earl and Duke of *Cambridge,*

Son and Heir Apparent to the Thrice
Illustrious PRINCE,

The Most Highly Magnanimous

JAMES,

Duke of York and *Albany, &c.*

The Publisher in all prostrate humility
Devotes and Dedicates this his

ENCHYRIDION.

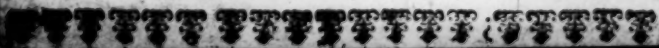


*To the Instructers of Youth in his Ma-
jesties three Kingdoms of England,
Scotland, and Ireland, &c.*

THis Treatise, Entituled *The Kings
Psalter*, is composed on purpose to
succeed the *Kings Primer*, which Primer
is of so excellent a use for young Chil-
dren, that with ease the Childe by learn-
ing thar, will be prepared to improve
himself in this.



Printed and publish-
ed according to Or-
der, with His Maje-
sties special Appro-
bation.





The Kings Psalter.

PSAL. I.



Blessed is the man that hath not walked in the counsell of the ungodly, nor standeth in the way of sinners; and hath not sat in the seat of the scornful.

2 But delighteth in the Lord, and his Law; and therewith doth exercise himself both day and night.

3 He shall flourish like a Tree planted by the waters side; casting his fruit in due season.

4 His leaf shall be green, and pleasant, and in all his actions shall he prosper.

5 So shall not the ungodly, for they shall be dispersed as the wind scattereth chaff from the earth.

6 Neither shall he be able to stand in Judgement; nor shall the sinner be admitted into the Congregation of the righteous.

7 For the righteous are known unto the Lord, but the unrighteous man shall perish.

Glory be to the Father, to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen.

The Kings Psalter.

HYMN.

Tell me, oh tell me, he that can,
Who may be call'd the Blessed man:
Hark, a Saint it is replies,
He that hates Vanities and Lies,
That makes it wholly his delight,
To serve the Lord both day and night.
He shall be fruitful as a Vine
Planted in holy *Palestine*.
The wicked shall be nothing so,
For they as evil weeds shall grow,
And ere their days be half way o're,
Shall perish, and be seen no more.

Antiphon.

*The righteous man is as an Angel crowned with
Glory and Worship.*

PSAL. 2.

Why do the Heathen rage, and the people
imagine a vain thing?

2 Taking counsel against the Lord, and
against his Anointed, saying,

3 Let us break their bonds asunder, and cast
their cords from us,

4 Why do they vainly persecute those whom
the Lord preserves?

5 For the righteous are his chosen Vessels;
they shall flourish like a Palm-tree, and spread
abroad like the Cedars in Lebanon.

6 They that fear the Lord, shall walk thro-
row the valley of the shadow of death; his rod
and his staff shall be their comfort.

The Kings Psalter.

7 He is the Resurrection and the Life; We
that beliebeth in him, though he were dead, yet
shall he live.

Glory be to the Father, &c.

HYMN.

Blessed Saviour, God of peace,
When Storms arise, or shall encrease,
Say thou the word, and they shall cease.

Allay their fury, quench their rage,
Whose factions would disturb the Age,
Their fiery zeal do thou assuage.

Be thou a Comforter to those
That never do the Truth oppose,
Them strengthen, and convert their foes.

Antiphon.

*O Lord, Our Governour, how excellent is thy name
throughout the world!*

PSAL. 3.

A Summary of Gods Providence.

Come now and hear, you that fear the
Lord, and I will tell you what he hath
done for my soul:

2 Yea, I will tell you what he hath done for
ours; and the wonders of his bounty towards
all the world.

3 When we lay asleep in the shades of no-
thing, his mighty hand awak't us into a being.

4 Not that of Stones, or Plants, or Beasts;
other which he hath made us absolute Lords:

5 But an accomplished body, and immortal

The Kings Psalter.

Spirit; and little inferior to his glorious angels.

6 He printed on our souls his own similitude; and promised to our obedience his own felicity.

7 He endued us with appetites to live well and happy; and furnished us with means to satisfy those appetites:

8 Creating a world to serve us here, and providing a Heaven to glorify us hereafter.

9 Thus didst thou favor us, O infinite Goodness! But we, what return did we make to thee?

10 Blush, O my soul, for shame; and weep for grief, at thy ingratitude:

11 We childishly preferred a trivial apple, before the law of our God, and the safety of our own lives:

12 We fondly embraced a little present satisfaction, before the pleasures of Paradise, and the eternity of heaven:

13 Behold the unhappy source of all our miseries; whose streams increased as they went farther on:

14 Till they exalted at last a deluge of injustice, to drown their seas of iniquity.

15 And here, alas, had been an end of man, a sad and fatal end of the whole world:

16 Had not our wise Creator foreseen the danger; and in time prevented the extreme of the ruine:

17 Reserving for himself a few choice plants

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to replenish the earth with more hopeful fruit.

18 Yet they grew wilde, and brought forth
more grapes; and their childrens teeth were
set on edge.

19 They aspired to an intolerable pride, of
fortifying their wickedness, against the power
of Heaven:

20 Justice was now provoked to a second de-
votion; and to cover the earth again with an-
other Cloud:

21 But mercy discovered a bowe in the cloud;
and our faithful God remembred his promise.

22 Alaying their punishment with a milder
sentence; and onely scattering them from the
place of their conspiracy:

23 Which yet his providence turned into a
blessing, by making it an occasion of peopling
the world:

24 Still their rebellious nature disobeyed
again; and neither feared his judgements, nor
valued his mercies:

25 But by a graceless emulation propaga-
ted sin, as far as his goodness propagated man-
kinde.

26 Then he selected a private family; and
increased and governed them with a particular
tenderness:

27 Giving them a law by the hands of An-
gels; and engaging their obedience by a thou-
sand favors.

28 But they neglected to their God, and

The Kings Psalter.

Heaven; and fell in love with the wags of death.

29 When thou hadst thus, O dearest Lord, tryed every remedy, and found our disease beyond all cure;

30 When the light of nature proved too weak a guide, and the general flood too milde a correction:

31 When the Miracles of Moses could not soften their hearts, nor the law of Angels bring any to perfection;

32 When all was reduced to this desperate state, and no imaginable hope left to recover us;

33 Behold the Eternal Wisdom findes a strange expedient; the last and highest instance of almighty love:

34 He resolves to cloath himself with our flesh; and to descend from Heaven, and die for our redemption.

35 Wonder, O my soul, at the mercies of the Lord; how infinitely transcending even our utmost wishes:

36 Wonder at the admirable providence of his counsels; how exactly fitted to their great design!

37 Had he been less than God, we could never have believed the sublime mysteries of his Heavenly Doctrine:

38 Had he been other than man, we must needs have wanted the powerful motive of his holy Example.

39 Had he been onely God, he could never

The Kings Psalter.

have suffered the least of those afflictions he so gloriously overcame :

40 Had he been merely man, he could never have overcome those infinite afflictions he so patiently suffered :

41 O blessed Jesu, both these thou art in thyself ; be thou both these unto us :

42 Be thou our God and make us adore thee ; be thou our leader, and make us follow thee.

Glory be to the Father, &c.

H Y M N.

Jesu, who from thy Fathers Throne,
To this low Vale of tears can'st down,
In our poor nature drest :

O may the charms of that sweet love,
Draw up our souls to thee above,
And fix them there to rest.

Jesu, who wert with joy conceiv'd,
With joy wert born, while no pain griev'd
Thy Mothers Virgin Womb :

O may we breed, and bring thee forth
In our glad hearts, for all is mirth
Where thou art pleas'd to come.

Jesu, whose high and humble Birth,
In heaven the Angels, and on earth

The faithful Shepherds sing :
O may our Hymns which here run low,
Shoot up aloft, and fruitful grow
In that Eternal Spring.

The Kings Plaster.

Jesu; how soon didst thou begin
To bleed and suffer for our sin,
The circumcising Knife!
O may thy grace, by making good
Our souls just cause 'gainst flesh and blood;
Cut off that dangerous strife.

Jesu, who took'st that heavenly Name,
Thy blessed purpose to proclaim,
Of saving lost mankind;
O may we bow our heart and knee,
Bright King of Names, to glorious Thee,
And thy hid sweetness finde.

Jesu, who thus began'st our Bliss,
Thus carry'dst on our happiness,
To thee all praise be pay'd;
O may the Great Mysterious Three,
For ever live, and ever be
Ador'd, belov'd, obey'd.

Antiphon.

Blessed be the mercy of our God, who hath left no way untried, that could possibly recover us.

P S A L. 4.

Soon as his blest Decree was made, of send
Sing the Son of God to redeem mankind;

2 Immediately his goodness was ready to
come among us, had our ungracious world
been ready to receive him:

3 But we as yet were too gross, and sensual
and utterly incapable of so pure a law:

4 We were immerst in cares and pleasures

The Kings Psalter.

and whollp indisposed for so perfect an obedience

5 While we were thus unfit for thee, O thou God of pure and perfect holiness,

6 Thou graciously wert pleased to stay for us; and all that time prepare us for thy presence.

7 From the beginning entertaining us with Hope; and through every age confirming our Faith.

8 How early, O Lord, didst thou engage to relieve us; The Seed of the Woman shall break the serpents head?

9 How often didst thou repeat thy promise to Abraham; In thy seed shall all the Nations of the earth be blessed?

10 How many ways did thy mercy invent, by unquestionable tokens to give notice of thy coming?

11 Behold, a Virgin shall conceive and bear a Son; and his name shall be called God with us:

12 A Branch shall shoot out of the stock of Jesse; and from the Root of that Branch shall spring a Flower:

13 The Spirit of the Lord shall rest upon him; and the Spirit of Wisdom, Piety, and Fortitude:

14 Our Lord shall raise up a Prophet like Moses; and put his words in his mouth, and he shall teach us:

15 And thou Bethlehem, who art little among the thousands of Juda, out of thee shall

he

The Kings Walter.

He come that is to be the Ruler in Israel :

16 Whose goings forth are from the beginning, even from the days of eternitie.

17 Hark, how the eternal Father introduces his Son; commanding first all the Angels to adore him.

18 Thou art my Son, this day have I begotten thee; Thou art my Son, and I will be thy Father :

19 I will give thee the Gentiles for thine inheritance; and the ends of the world for thy possession :

20 It is too little that thou raise up the tribes of Jacob; and convert the dregs of Israel :

21 Thou art appointed a Light for the Gentiles; and a Saviour to the utmost parts of the earth.

22 Hark, how the ancient Prophets rejoyce in the Messias; and in soft and gentle words foretel his Sweetness !

23 He shall come down as rain into a Fléce of Wool; and as drops of dew distilling on the earth.

24 He shall feed his Flock like a Shepherd; and gently lead those that are with young.

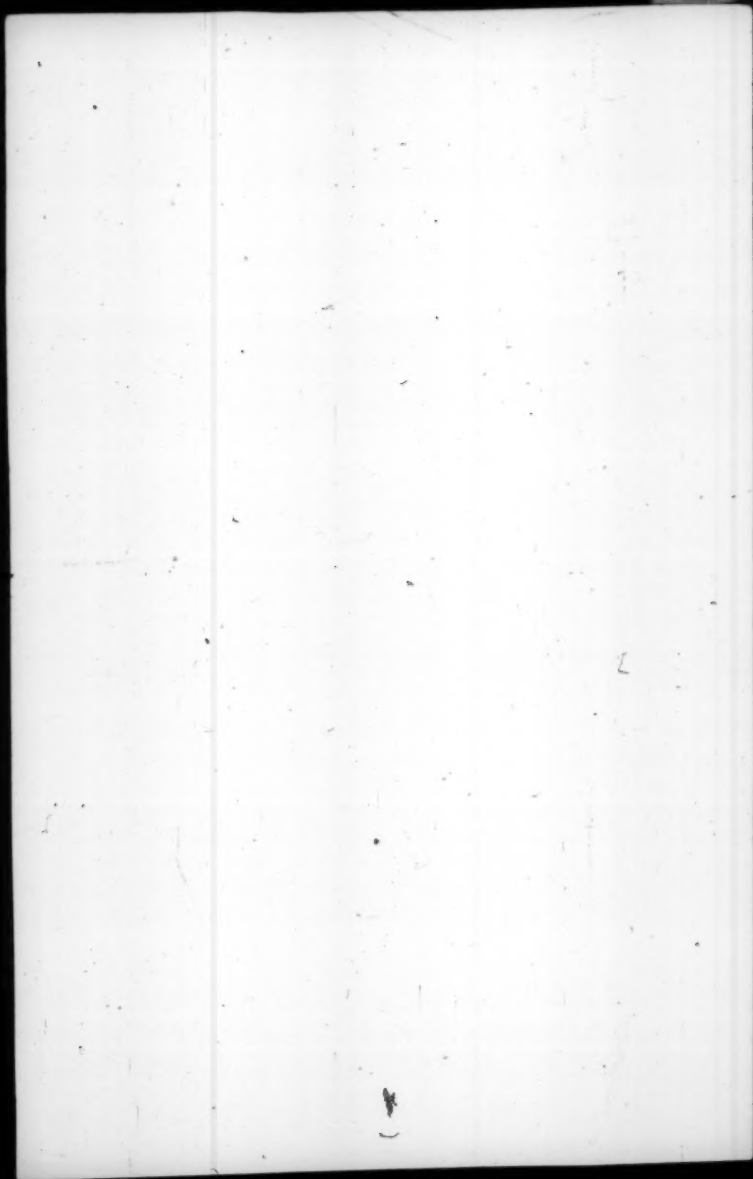
25 He shall gather his Lambs with his arms; and carry them in his bosom :

26 The bruised reed shall he not break; nor quench the smoking flax :

27 Justice and Peace shall flourish in his days; and Sin and Death be destroyed for ever :

28 The





The Kings Psalter.

28 Then shall the eyes of the blinde be opened; and the ears of the deaf be made to hear;

29 Then shall the tongues of the dumb be loosened; and the lame man leap like a buck.

30 Thus, O Lord, did thy holy servants prophesie of thee; Thus did their children sing thy praises:

31 Blessed be the Lord our God, who alone doth wonderful things; and blessed be the name of his Majesty for ever.

32 His dominion shall reach from sea to sea; and from the river to the end of the world:

33 They who dwell in the wilderness shall kneel before him; and his enemies shall lick the dust:

34 The Kings of Tharsis, and the Isles shall offer him presents; the Kings of Arabia, and Saba shall bring him gifts:

35 All the Kings of the earth shall adore him; and all nations shall do him service:

36 For he shall rescue the weak from the hand of the mighty; the weak who had none to help him:

37 He shall be favorable to the simple, and he needy; and shall preserve the souls of the poor:

38 He shall deliver them from usury, and oppression; and their name shall be honorable in his sight:

39 He shall live; and to him shall be given of the gold of Arabia; they shall adore him perpetually; and bless him all the day long.

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40 O thou eternal King of heauen and earth,
make good to thy seruants those happy Pre-
dictions:

41 So rule us here, that we may obey thy
grace: so fauor us hereafter, that we may en-
joy thy glory.

Glory be to the Father, &c.

H Y M N.

WHat can I crave
More than the Lord hath done,
Who freed a slave

Before his onely Son?
Blest be his Son

That so repair'd my loss,
I never will

Forget my Saviors Cross,
Whose death revives

My soul; once was I dead,
But now I'll raise

Again my drooping head;
And singing say,

And saying sing for ever,
Blest be the Lord

That did my soul deliver.

Antiphon.

The Lord hath redeemed me from my sins.

P S A L. 5.

Of our Saviors Sufferings.

IT was not thy sons alone, O Lord, that thou
inspiredst into thy holy Prophets:

2 But thou didst reveal to them thy sorrow

The Kings Psalter.

es; and didst command them to publish them with a tender care:

3 That they not onely should speak thy words; but the more to affect us, should put on thy person.

4 O let our eyes run down with water; and our hearts faint away with grief:

5 While we remember the sufferings of our Lord, and hear his sad complaints:

6 I give my body to those that beat it; and my cheeks to those that buffeted them:

7 I turned not away from them that reproached me; nor from them that spit on my face:

8 My enemies whisper together, and spitefully malign me, saying, When will he die, and his name perish?

9 My familiar friend who eat of my bread, hath lifted up his heel against me.

10 But thou upheldst me, O Lord, in my integrity: and sets me before thy face for ever.

11 They compassed me about with words of malice; and fought against me without a cause.

12 They rewarded me evil for good; and hatred for my love:

13 I am poured forth like water; I am taken away as a shadow when it declines:

14 My heart within me is as melted wax; and all my bones are out of joyne:

15 My strength is dry'd up like a potsherd; and my tongue cleaves to the roof of my mouth:

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16 I expected some to pity me, and there was none; I looked for comforts; but I found not one.

17 O my God, my God, how far hast thou forsaken me? Thou hast brought me into the dust of death.

18 Our Fathers called to thee, and were delivered; they trusted in thee, and were not abandoned.

19 But I am a worm, and no man; the reproach of men, and the despised of the people:

20 All that see me, laugh me to scorn; they shoot out the lip, and shake their head, saying,

21 He trusted in God that he would save him; let him deliver him, if he delighteth in him:

22 Be not far from me, O Lord, my strength; for trouble is nigh, and there is none to help me:

23 The assembly of the wicked have inclosed me about; they pierce my hands and my feet:

24 I may tell all my bones; they gaze and stare upon me:

25 They part my garments among them, and on my vesture they cast lots:

26 They gave me gall to eat, and in my thirst vinegar to drink:

27 All these sad things, O Lord, thy Prophets foretold; to prepare our faith for such exorbitant truths:

28 Thine own selected Nation conspired

The Kings Psalter.

against thee; and with innumerable affronts
most barbarously murdered thee:

29 Speak O ye Saints and holy Prophets,
what was the dismal cause, that shed the blood
of this spotless Lamb?

30 They quickly answer, We had done no
iniquity; nor could any fraud be found in his
mouth:

31 But he was smitten for the sins of the
people, and taken away from the land of the
living:

32 He delivered up himself to death, and
was numbered with the wicked:

33 We like sheep have gone astray, and God
laid on him the iniquity of us all:

34 He was wounded for our offences; and
bruised for our transgressions:

35 The chastisements of our peace was upon
him; and by his stripes we were healed.

36 O blessed Jesu, who tookst upon thee our
infirmities, to bestow upon us thine own per-
fections!

37 Heal us, thou great Physician of our
souls; and let us sin no more, lest a worse thing
come unto us:

38 Heal us by the mystery of thy holy incar-
nation, and the meekness of thy humble birth:

39 Heal us by the precious blood of thy cir-
cumcision; and the sweet and ever blessed name
of Jesus:

40 Heal us by thy gracious manifestation to

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the Gentiles; and the powerful influence of all thy miracles.

41 Heal us by the exemplary obedience of thy Presentation, and the sovereign balsam of thy Passion:

42 Heal us by the joys of thy victorious Resurrection, and the triumph of thy glorious Ascension:

43 Spare us, O God, spare thou them whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Glory be to the Father, &c.

H Y M N.

O Thou God Almighty;
Father of all Mercy,

Fountain of all Pity,

Grant we beseech thee,

Of thy great Clemency,

On us to have mercy,

Now, and at the hour of death, Amen.

Antiphon.

And now, Lord, what is my hope?

Truly my hope is even in thee;

Have mercy on the works of thine own hand.

P S A L. 6.

Praise the Lord all you Nations of the earth, praise him with the voice of joy and thanksgiving.

2 Praise him with the well-tun'd strings of your heart; praise him with the sweetest instrument, Obedience.

The Kings Prayer.

3 Let everyone that would be happy, sing immortal praises to the God of our salvation.

4 He is our Redeemer; he hath perfectly finished what he graciously was pleased to undertake.

5 He hath made satisfaction for our transgression; and for our forfeitures he hath paid the ransom.

6 We by disobedience were banished from Paradise, and he hath received us into his own Kingdom:

7 We wandred up and down in the wilderness of error; and he hath guided us into the ways of truth:

8 We were by nature the children of wrath; and he hath mediated our peace with his offended Father:

9 We were become the slaves of sin, and he hath bought our freedom with his own blood:

10 We were in danger of sinking into hell; and he hath saved us from the bottomless pit:

11 We were on the brink, of the brink of danger, yet fell not in; they are well kept that are kept by thee, O thou Preserver of men.

12 The gates of Heaven were shut against us; and he went up himself and opened them to all believers:

13 He made us first of nothing, and restored us again when we had made our selves nothing:

14 He left his throne where Seraphims ado-

The Kings Plalter.

red him; and descended on earth where he was
affronted him:

15 He lead a life of poverty, and labour; and
dyed a death of shame and sorrow:

16 O infinite Goodness, what shall we ren-
der for these unspeakable mercies?

17 O map our souls perpetually bless thee,
and every minute of our time be spent in thy
service:

18 Let us not live, O Lord, to our selves, but
unto thee; nor breathe but to speak thy praise
nor be at all, but to be all thine.

Glory be to the Father, &c.

H Y M N.

Bless'd Savior, Lord of all,
Vouchsafe to hear us when we call,
And now to those propitious be,
That in prayer bow to thee,
Still to be kept from misery.

Great Maker of the day, and night,
On our darkness cast thy light,
And let thy passion pardon win,
For what we have offended in,
Or thought, or word, or deed of sin.

Antiphon.

Bless the Lord, O my soul, and all that is within me
praise his holy Name.

PSAL. 7.

We praise thee, O God, we acknowledge
thee our Lord:

The Kings Psalter.

2 All the earth adoreth thee, thou Father eternal :

3 To thee the blessed Angels ; to thee the Heavens, and all their Powers :

4 To thee the Cherubims, and Seraphims perpetually sing :

5 Holy, Holy, Holy, Lord God of Sabboth :

6 The Heavens, and the Earth, are full of the Majesty of thy glory :

7 The glorious quire of Apostles praise thee.

8 The renowned society of Prophets bless thee :

9 The noble Army of Martyrs glorifie thee :

10 The holy Church throughout the world confelleth thee.

11 Father of immense Majesty :

12 Thy adorable, true, and onely Son :

13 Also the holy Spirit the Comforter :

14 Thou art the King of Glory, O Christ :

15 Thou art the eternal Son of the Father.

16 Thou being to undertake the deliverance of man, diddest not disdain the Virgins Womb.

17 Thou, having overcome the King of death, didst open to believers the Kingdom of Heaven.

18 Thou sittest at the right hand of God, in the glory of thy Father :

19 We believe thou shalt come to be our Judge.

20 Help therefore, we beseech thee, thy servants, whom thou hast redeemed with thy most precious blood.

21 Make

The Kings Psalter.

21 Make them be numbred with thy Saint
in glory everlasting :

22 Lord save thy people, and bless thy inheritance :

23 And govern them and raise them up
even to eternitie :

24 Every day we glorifie thee, and praise thy
name for ever and ever.

25 Watchsafe, O Lord, to keep us this day
without sin :

26 Have mercy on us, O Lord, have mercy
on us :

27 Let thy mercy, O Lord, be on us, as our
hope is in thee :

28 In thee, O Lord, have I placed my hope
let me not be confounded for ever.

Glory be to the Father, &c.

H Y M N.

Why do we seek felicity,
Where 'tis not to be found;
And not dear Lord, look up to thee,
Where all delights abound?

Why do we seek for treasure here,
On this false barren Sand:
Where nought but empty shells appear,
And marks of shipwrack stand?

O world, how little do thy Joys
Concern a soul that knows
It self not made for such low toys,
As thy poor hand bestows!

The Kings Psalter.

How cross art thou to that design,
For which we had our birth !

U who were made in heav'n to shine,
Thou bow'st down to thy earth.

Nay, to thy hell; for thither sink
All that to thee submit :

Thou strew'st some flowers on the brink
To drown us in the pit.

World, take away thy tinsel wares,
That dazle here our eyes :

Let us mount up above the Stars,
Where all our treasure lies.

The way we know; Our dearest Lord
Himself is gone before :

And hath engag'd his faithful word,
To open us the door.

Bur, O my God, reach down thy hand,
And take us up to thee :

That we about thy Throne may stand,
And all thy glories see.

All glory to the Sacred Three,
One Ever-living Lord,
As at the first, still may he be
Belov'd, Obey'd, Ador'd.

Antiphon.

*Never can we say too much of this gracious subject;
Nor can we think enough of the felicities of Heaven.*

PSAL.

The Kings Psalter.

PSAL. 8.

Of Adoration.

Come let us adore our God that hath redeemed us.

When, O Lord, we had sold our selves
sin, and were become the slaves of Sa-
tan; thou wast pleased to descend from Hea-
ven, and to purchase our freedom with the price
thine own most precious blood.

2 Thou wast bruised upon the Cross for us,
so didst thou deposite thy inestimable life,
rescue us sinners from an eternal death.

3 O let us consecrate our whole lives to thy
sacred memory, and tenderly compassionate thy
unparallel'd sufferings:

4 Let us heartily repent for, and abstain
from our many sins, and thankfullly admire
the riches of thy mercies.

5 Let us wean our mindes from vain and
sensual delights, and govern our appetites with
prudent restraints, that our souls may mount
towards thy throne, on the wings of Fasting,
Alms, and Prayer.

6 Let us evermore adore thy Name, for thou
alone art worthy to be praised.

Glory be to the Father, &c.

H Y M N.

Come, let's adore the King of Love;
And King of sufferings too;
For love it was that brought him down,
And sat him here in woe.

The Kings Psalter.

Love drew him from his Paradise,
Where Flowers that fade not, grow:
And planted him in our poor dust,
Among us weeds below.

Here for a time this Heav'nly Plant
Fairly grew up and thriv'd:
Diffus'd its sweetness all about,
And in all sweetness liv'd.

But envious frosts, and furious storms,
So long did fiercely chide:
This tender Flower at last bow'd down
Its bruised head, and dy'd.

O narrow thoughts, and narrower speech,
Here your defects confess:
The life of Christ, the death of God,
How faintly you express!

Help, O thou blest inspiring Roor,
Whence this fair Flow'r did spring;
Help us to raise both heart and voice,
And with more spirit sing.

To Father, Son, and Holy Ghost,
One undivided Three:
All highest praise, all humble thanks
Now, and for ever be.

Antiphon.

*Let us take up our Cross, and follow Christ Jesus our
Savior, for his yoke is easie, and his burthen is light.*

The Kings Psalter.

PSAL. 9.

O Lord, rebuke me not in thine indignation, neither chasten me in thy displeasure.

2 Be merciful unto me, O Lord, for I am weak; O heal me, for my bones are vexed.

3 My soul is also in an agony, but thou, O Lord, how long wilt thou punish me?

4 O be thou my deliverer, save me for thy mercies sake:

5 For in death no one remembereth thee, neither art thou praised in the pit.

6 I am weary with my sighing; in the night-season wash I my bed, and with tears water my Couch.

7 Grief hath swollen up mine eyes, and mine enemies have made me seem as one that is waxen old.

8 Away from me all ye that work vanity, for the Lord hath heard the voice of my tears.

9 The Lord hath heard my petition, and my prayer is gone before him.

10 Mine enemies shall be vexed and confounded, their shame shall come suddenly upon them.

Glory be to the Father, &c.

H Y M N.

Purge me with Hyssop, O my God,
Let me be cleansed so;
O wash me in my Saviors Blood
Whiter than is the Snow.

The Kings Psalter.

From all my sins, Lord, hide thine eyes,
Thy angry face refrain,
And blot out mine iniquities,
That none of them remain.

Let all transgressors learn of me,
How to obtain thy Grace;
That Converts may come in to thee,
And Sinners seek thy face.

Antiphon.

*Lord, what is man, that thou art mindful of him,
and the son of man that thou visitest him?*

PSAL. 10.

Blessed is he whose transgression is blotted
out, and whose sin is forgiven.

2 Blessed is the Man unto whom the Lord
imputeth no sin, and in whom is found no
guile:

3 For while I concealed my sins, my bones
consumed through my daily complaining.

4 Thy hand, O Lord, was heavy upon me;
day and night; and my moisture is like the
drought in summer.

5 I have confessed my sin unto thee, and
mine unrighteousness have I not hid.

6 I said, I will confess my sins unto the
Lord, and thou forgavest the wickedness there-
of.

For this cause shall the godly man pray un-
to thee, that the great water-floods may not
come nigh him.

The Kings Psalter.

8 Thou art a place for me to hide in, O the
Preserber from trouble; thou shalt surround
me with songs of deliberante.

9 Come unto me, O sinner, and I will teach
thee the way wherein thou shalt walk; my ex-
perience shall be thy guide.

10 Be not like unto the Horse and Mule, bo-
of understanding; whose mouths must be held
with Bit and Bridle, lest they fall upon thee.

11 Great plagues are in store for the wicked;
but mercy embraceth the righteous on eue-
ry side.

12 O be glad all ye that trust in the Lord
and be iopful all ye that are true of heart.

Glory be to the Father, &c.

H Y M N.

PRaise the Lord in his holy Tower,
Praise we the spreading of his Power,
Praise him for that he did us make,
Praise him for our Saviors sake.
Praise him with Trumpets melody,
Praise him with Harp and Psaltery;
Praise him with Timbrel, Pipe, and Flute;
Praise him with Organ, and with Lute.
Praise him with Cymbals loud and high,
Praise him, may all the Nations cry,
O may the people all accord,
To praise, and magnifie the Lord.

Antiphon.

Let every thing that hath breath praise the Lord, for his
mercy endureth for ever.

The Kings Psalter

PSAL.

Put me not to rebuke, O Lord, in thine anger; neither chasten me in thy wrath:

2 For with thy hand I am sore pressed; and thine arrows stick fast within me.

3 My flesh is wounded because of thy displeasure; neither can my bones rest by reason of my sin:

4 Thy transgressions are gone over my head: like a sore burthen they are too heavy for me to bear.

5 My wounds are corrupted, yea, they stink, by reason of my folly.

6 I am brought into extreame misery, so that I mourn continually.

7 My loins are filled with a sore disease, and my whole body is unsound.

8 I am exceeding weak, and have roared through the discontentes of my soul.

9 Lord, thou knowest the desires of my heart, and from thee have I not hid my groans.

10 My heart panteth, my strength hath left me; and the sight of mine eyes hath failed me.

11 My lovers, friends, and neighbors, standing holding of my misery; and my kinsmen look on me at a distance.

12 They that sought my life, laid snares for me, and they that intended evil against me, imagined mischief all the day long.

13 I was like unto a deaf man, that heard not; & as a dumb man I opened not my mouth.

The Kings Psalter.

14 Thus I became as one that did not hear,
whilst my acquaintance scorned me without
reproofs.

15 But in thee, O Lord, is my hope, that
thou wilt hear me; plead thou my cause, my
Lord, and my God.

16 I have required that they, even mine
enemies, should not triumph over me; for when
my foot slippe they rejoiced greatly against me.

17 And I truly am distressed, my sorrows
are ever in my sight.

18 For I will confess my wickedness, I will
repent of my transgression.

19 But mine enemies that hate me without
cause, are many, and mighty; they multiply,
are lively, and in strength.

20 They also that reward evil for good, are
against me; because I follow the thing that is
good.

21 But do thou stand by me, O God; be
not thou a stranger to me.

22 Make haste to help me, O God of my Sal-
vation.

Glory be to the Father, &c.

H Y M N.

FROM enemies where ere they be,
My God, do thou deliver me,
From them that do against me rise,
From private foes inventing lies:
From bloody men, who loving strife,
Endevour to ensnare my life.

The Kings Psalter.

The mighty are against me bent,
Because I sin'd, and do repent;
Arise, and visit with thy Rod,
Those enemies of thine, O God,
Their follies shew, that they may be
At last, true followers of thee.

Antiphon.

Wait on the Lord, be of good courage, and he shall strengthen thine heart.

PSAL. 12.

HAve mercy upon me, O God, after thy great goodness; according to the multitude of thy mercies forgive mine offences.

2 Wash me thoroughly from my wickedness, and cleanse me from my sin.

3 For I acknowledge my faules, and my sin is ever in my sight.

4 Against thee, against thee onely have I sinned, and done this evil before thee; that thou mightest be justified in thy saying, and clear when thou judgest.

5 Behold, I was shapen in wickedness, and in sin did my mother conceive me:

6 But thou requirest truth in an upright heart, and shalt make me to understand wisdom secretly.

7 Thou shalt purge me with hyssop; and I shall be clean; thou shalt wash me, and I shall be whiter than snow.

8 Thou shalt make me hear of joy and glad.

The Kings Psalter.

nels, that the bones which thou hast broken
may rejoyce.

9 Turn thy face from my sins, and pardon
mine iniquities.

10 Make me a clean heart, O God, and re-
new a right spirit within me.

11 Cast me not away from thy presence,
and take not thy help spirit from me.

12 O give me the comfort of thy help, and
stablish me with thy free spirit:

13 Then shall I teach thy ways unto the
wicked, and sinners shall be converted unto
thee.

14 Deliver me from blood guiltiness, O
God, thou that art the God of my health; and
my tongue shall sing of thy righteousness.

15 Open thou my lips, O Lord, and my
mouth shall shew forth thy praise.

16 For thou desirest no sacrifice, else would
I give it thee; but thou delightest not in burnt-
offerings.

17 The sacrifice of God, is a troubled spirit;
a broken and contrite heart, O God, thou wilt
not despise.

18 O be gracious unto Sion, and build up
the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifi-
ce of righteousness, with the burnt-offerings
and oblations; then shall they offer young bul-
locks upon thine altar.

Glory be to the Father, &c.

HYMN.

The Kings Psalter.

H Y M N.

Bless, O my soul, his Holy Name,
To whom thou ow'st thy Birth,
Be ever speaking of his Fame,
Great Maker of the Earth:
Dear Lord, thy mercies I invoke,
O wash from me my sin,
Wherewith mine heart is almost broke:
O may there enter in
A Guest which we Repentance call,
And therein let him dwell;
For without him we mortals all,
Must lodgings take in hell.

Antiphon.

*Repentance and Conversion, are the Fabrick of
Salvation,*

PSAL. 13.

Hear my Prayer, O God, and let my cry
come before thee.

2 Hide not thy face from me in the time of
trouble; hear me when I call, O hear me, and
that right soon:

3 For my days are banished like smoke, and
my bones are burnt like a Fire-brand.

3 My heart is withered like grass, and I for-
get to eat my bread:

5 For the voice of my groaning, my bones
are disquieted within me.

6 I am become as a Pellican in the wilder-
ness, and as an Owl that is in the desert.

7 I have watched, and am even as a Spar-

The Kings Psalter.

now, sitting alone upon the house top.

8 Mine enemies continually rebile me, and have sworn against me with an oath.

9 I have eaten ashes as it were bread, and mingled my drink with weeping:

10 Because of thy wrath and indignation; for thou hast lifted me up, and hast cast me down.

11 My days are fled like a shadow, and I am as withered grass:

12 But thou, Lord, art for ever and ever; and thy remembrance to eternitie.

13 Arise, and have mercy upon Sion; for it is time that thou have mercy upon her, yea, the time is come.

14 For why: Thy servants take notice of her stones; and it pitieth them to see her in the dust.

15 So shall the Heathen fear thy Name, O Lord, and all the Kings of the earth thy Majesty;

16 When the Lord shall build up Sion, and when his glory shall appear.

17 When he turneth him unto the prayer of the poor, and despiseth not their desire.

18 This shall be written for future generations; and they that shall be born shall praise the Lord.

19 For he hath looked down from his Sanctuary; out of the Heavens did the Lord behold the Earth.

The Kings Psalter.

20 That he might hear the mournings of the desolate, and loose the bonds of those children appointed to death:

21 That they may declare the Name of the Lord in Zion, and his worship at Jerusalem.

22 When the people are gathered together, and the kingdoms also to serve the Lord.

23 He brought down my strength in my journey, and shortened my days:

24 But I said, O my God, turn me not off in the midst of my age; as for thy years they endure throughout all generations.

25 Thou, Lord, in the beginning hast founded the Earth, and the Heavens are the work of thy hands.

26 They shall perish, but thou shalt endure; they all shall wax old as doth a garment.

27 As a vesture shalt thou change them, and they shall be changed; but thou art the same, and thy years shall not fail.

28 The children of thy servants shall continue, and their seed shall stand fast in thy sight.

Glory be to the Father, &c.

H Y M N.

O H ! that I once were in that City,
Where Hallelujah is the Dirry,
Where Contemplation is their Diet,
Sure that's the place where man is quiet !

Oh ! that I once were in that Cour,
Where all good Spirits do resort,

The Kings Psalter.

Where Love, and Joy, and Grace abound,
Sure, that's the place where man is crown'd.

Antiphon.

*The Heavenly Jerusalem is the City of our God,
where he is attended by an innumerable Company of
Angels.*

PSAL. 14.

O Ut of the deep have I called unto thee, O
Lord: Lord, hear my voice:

2 Let thine ear attend to my supplication,
and to the voice of my complaint.

3 If thou, Lord, shouldst be extream to mark
what is amiss, who can be able to abide it?

4 But with thee there is mercy, therefore
shalt thou be feared.

5 I look for thee, O Lord; my soul waiteth
for thee, in thy word is my trust.

6 My soul stretch unto the Lord, before the
morning watch; I say before the morning
watch.

7 O Israel, trust in the Lord, for with him
there is mercy, and with him is plenteous re-
demption.

8 And he shall redeem Israel from all his
sins.

Glory be to the Father, &c.

H Y M N.

O Ut of the Deep, that Cave of Hell,
Or Chamber of the dead,

I oft did my Afflictions tell,

And how I liv'd in dread.

The Kings Psalter.

The waves encompass me about,
And overwhelm'd my soul,
That I despair'd of getting out,
Till God did them controul.

Now will I seek for thee, O Lord,
For mercy is with thee,
My trust is wholly in thy Word;
For thou hast set me free.

To God therefore that dwells on high,
Be praise and glory still,
On Earth be true tranquillity,
And unto men good will.

Antiphon.

*The Lord is a present help in time of trouble; a sure
defence unto all those that trust in him.*

PSAL. 15.

Hear my prayer, O Lord, consider my be-
sire; hearken unto me for thy truth, and
righteousness sake:

2 And enter not into Judgement with thy
servant, for in thy sight shall no flesh be justi-
fied.

3 The Enemy hath persecuted my soul, he
hath smitten my life down to the ground; he
hath laid me in darkness, as a man that hath
been long since dead.

4 Therefore is my spirit vexed within me,
my heart also is desolate.

5 Yet do I remember the time past, I muse

The Kings Psalter.

upon all thy works; yea in the work of thy hands do I exercise my self.

6 To thee do I stretch forth my hands, my soul as the thirſty land cleaveth after thee.

7 Hear me, O Lord, and that ſoon, for my ſpirit waſteth faint, hide not thy face from me leſt I be like unto them that go down into the pit.

8 O ſhew me thy loving kindneſs in the morning, for in thee do I truſt: Teach me the way wherein I ſhould walk, for thou art my Lord, and my God.

9 Defend me, O Lord, from my enemies for to thee do I flee for ſuccour.

10 Teach me to do thy will, O my God; let thy loving Spirit guide me into the land of righteouſneſs.

11 Quicken me, O Lord, for thy Names ſake, and for thy Righteouſneſs ſake, deliver my ſoul from trouble.

12 And in thy Juſtice deſtroy mine enemies ſlap them that vex my ſoul, for I am thy ſervant.

Glory be to the Father, &c.

HYMN.

Help Lord, my foes are many grown,
And bear a tyrannous hate,
They're mighty likewiſe in the Town,
For ſway, and for eſtate.

The Kings Psalter.

Be thou my God, be thou my Guide,

Then shall I fear no harm,

To thee I trust how to provide

Against their next alarm.

All glory, Lord, to thee I give,

Together with thy Son,

And Holy Ghost, whom I receive

By faith, as Three in One.

C H A P. I.

The Fathers Advice to his Childe.

My Son, hear the instruction of thy Father, and forsake not the law of thy Mother.

2 For they shall be an ornament of grace unto thy head, and chains about thy neck.

3 The fear of the Lord is the beginning of knowledge, but fools despise wisdom, and instruction.

4 If sinners entice thee, consent thou not.

5 My son, walk not in the way with them: strain thy foot from their path.

6 If thou wilt receive my words, and hide my commandments with thee;

7 So that thou encline thine ear unto wisdom, and apply thine heart to understanding:

8 Yea, if thou crepest after knowledge, and stretchest up thy voice for understanding.

9 If thou seekest her as silver, and searchest for her as for hid treasures.

10 Then shalt thou understand the fear of

The Kings Psalter.

the Lord, and finde the knowledge of God.

11 For the Lord giveth wisdom, out of his mouth cometh knowledge and understanding.

12 My son, forget not my law, but let thine heart keep my commandments.

13 For length of daies, and long life, and peace shall they add to thee.

14 Let not mercy and truth forsake thee, bind them about thy neck, write them upon the table of thine heart:

15 So shalt thou finde favour, and good understanding in the sight of God and man.

16 Trust in the Lord with all thine heart, and lean not to thine own understanding.

17 In all thy ways acknowledge him, and he shall direct thy paths.

18 Be not wise in thine own eyes, fear the Lord, and depart from evil.

19 It shall be health to thy navel, and marrow to thy bones.

C H A P. II.

My son, despise not the chastening of the Lord, neither be weary of his correction.

2 For whom the Lord loveth, he correcteth even as a father the son in whom he delighteth.

3 Keep sound wisdom and discretion, let them not depart from thine eyes.

4 For the Lord by wisdom hath founded the earth; by understanding he hath established the heavens.

5 They shall be life unto thy soul, and grace unto thy neck.

The Kings Plalter.

6 Then shalt thou walk in thy way safely,
and thy foot shall not stumble."

7 When thou lpest down, thou shalt not be
fraid, yea, thou shalt lye down, and thy sleep
shall be sweet.

8 The wise shall inherit glory, but shame
shall be the promotion of fools.

9 Hear the instruction of a father, and at-
tend to know understanding.

10 For I was my Fathers son, tender and
only beloved in the sight of my Mother.

11 Enter not into the path of the wicked,
and go not in the way of evil men.

12 For they eat the bread of wickedness, and
drink the wine of violence.

13 Preserve to thy self a Conscience void of
offence towards God, and towards man.

14 In this the children of God are manifest,
and the children of the Devil: whosoever doth
not righteousness is not of God, neither he that
loveth not his brother.

15 Love is of God, and every one that lo-
veth, is born of God, and knoweth God.

16 He that loveth not, knoweth not God;
for God is love.

17 If a man says I love God, and hateth his
brother, he is a liar; for he that loveth not
his brother whom he hath seen, how can he
love God whom he hath not seen?

18 And this Commandment have we from
him, that he who loveth God, loveth his brother

19 He

The Kings Plalter.

19 He that loveth not his brother, abideth in death.

20 He that loveth his brother, abideth in the light, and there is none occasion of stumbling in him.

21 God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

22 Let love be without dissimulation: abhor that which is evil, cleave to that which is good.

23 Love thy neighbor as thy self.

24 Love thine enemies, bless them that curse thee, do good to them that hate thee, and pray for them which despitefully use thee, and persecute thee:

25 For if thou lovest them that love thee, what reward hast thou? do not even the publicans the same?

26 Keep thy heart with all diligence, for out of it are the issues of life.

27 Honor thy father and thy mother, that thy days may be long upon the land, which is the first commandment, the Lord thy God giveth thee.

28 Whoso robbeth his father, or his mother, and saith, it is no transgression, the same is the companion of a destroyer.

29 Whoso curseth his father, or his mother, his light shall be put out in obscure darkness.

30 The eye that mocketh at his father,

The Kings Prayer.

despiseeth to obey his mother, the ravens of the valley shall pick it out, and the young Eagles shall eat it.

31 Afflict not the fatherless, nor the widow.

32 vex not a stranger, nor oppress him, for we were strangers in the land of Egypt.

33 Put away from thee a froward mouth, and perverse lips put far from thee.

34 Let thine eyes look right on, and let thine eyelids look straight before thee.

35 Wonder the path of thy feet, and let all thy ways be established.

36 Turn not to the right hand, nor to the left, remove thy foot from evil.

C H A P. III.

My son, keep my commandments and live, and my law as the apple of thine eye.

2 Say unto Wisdom, thou art my sister, and call Understanding thy kinswoman.

3 Receive my instruction and not silver, and knowledge rather than choice gold.

4 For wisdom is better than rubies, and all the things that may be desired are not to be compared to it.

5 A wise son maketh a glad father; but a foolish son is the heaviness of his mother.

6 He that gathereth in summer, is a wise son; but he that sleepeth in harvest, is a son that causeth shame.

7 Hear thou my son, and be wise, and guide thine heart in the way.

The Kings Prayer.

8 Be not amongst Wine-bibbers, amongst riotous eaters of flesh.

9 For the Drunkard, and the Glutton, shall come to poverty, and drowsinesse shall cloath a man with rags.

10 Hearken unto thy father that begat thee, and despise not thy mother when she is old.

11 Thy father and thy mother shall be glad, and she that bare thee shall rejoyce.

12 Answer not a fool according to his folly, lest thou also be like unto him.

13 Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

14 Give not thy strength unto women, nor thy ways unto that which destroyeth Kings.

15 Open thy mouth, judge righteously, and plead the cause of the poor and needy.

16 Remember thy Creator in the days of thy youth:

17 For every man shall be rewarded according to his deeds.

Blessings of Obedience.

MY son, do thou observe my law,
And slight not my decree,
So shall thy days be long upon
The land that's given thee.

From truth, and mercy that is kinde,

O do not thou depart:

But round thy neck my precepts binde,

And write them in thy heart.

The Kings Psalter.

For thou shalt kindly be esteem'd,

And much respected then,

Not onely in the sight of God,

But likewise that of men.

Then shalt thou rightly understand

The Lord, and eke his tear :

Whose mouth when ere he doth command,

Gives wisdom pure and clear.

When thou of wisdom art possesse,

And makes it thy delight,

Then knowledge shall direct thy brest,

That nought shall thee affright.

Then shalt thou understand the way

That righteous men do chuse;

Thy understanding heart shall say,

It will no good refuse.

Then God shall bleſs thee; thy increase

Shall overspread the land,

And be it or in war, or peace,

Thy word shall give command.

That God that doth all Blessings yield,

Shall visit thee right soon,

With Blessings both of Town and Field,

And likewise that of Womb.

Thy Fruits upon thy ground that grow,

No weather shall annoy :

Thy cup shall likewise overflow,

No ill shall thee destroy.

The Kings Psalter.

Thy sheep and cattel shall abound,
And thou shalt grow in might;
When foes have tricks malicious found,
Thy God shall them affright.

C H A P. IV.

The Prodigal Sons return.

A Certain man had two sons.
2 The younger of them said to his father, Father, give unto me my Portion: And he divided unto them his Living.

3 And not many days after, the younger son gathered all together, and took his Journey into a far Countrey, and there wasted his substance with riotous living.

4 When he had consumed all, there arose mighty famine in the land, and he being poor became a servant to a Citizen of that Countrey.

5 Who sent him into his fields to feed swine, and he would fain have filled his belly with the husks that the swine did eat, and no man gave unto him.

6 And when he came to himself, he said, How many hired servants of my fathers have bread enough, and to spare, and I perish with hunger.

7 I will arise, and go to my father, and will say unto him, Father, I have sinned against Heaven, and before thee,

8 And am no more worthy to be called thy son: make me as one of thy hired servants.

9 And he arose, and came to his father: but when he was yet afar off, his father saw him,

The Kings Psalter.

and had compassion, and ran, and fell on his neck, and kissed him.

10 And the son said unto him, Father, I have sinned against Heaben, and in thy sight, and am no woze worthy to be called thy son.

11 But the Father said to his servants, Bring forth the best Robe, and put it on him, and put a Ring on his hand, and Shooes on his feet;

12 And bring hither the fatted Calf, and kill it, and let us eat, and be merrp:

13 For this my son was dead, and is aliue again; he was lost, and is found, and they began to be merrp.

14 Now his eldest son was returning from the field, and as he drew nigh unto the house, he heard musick and daneing,

15 And he called one of the servants, and asked what these things meant:

16 Who answered him, thy brother is come, and thy Father hath killed the fatted Calf, because he hath receiued him safe and sound.

17 And he was angry, and would not go in; therefore came his Father out, and intreated him.

18 But he answering said to his Father, Lo, these many years have I serued thee, neither haue I at any time transgressed against thy commandment, and yet thou never gapest me a word, that I might make merrp with my friends

19 But as soon as this thy son was come,

The Kings Psalter.

which hath spent his estate on harlots, thou hast killed for him the fatted Calf.

20 And he said unto him, Son, thou art ever with me, and all that I have is thine.

21 It was meet that we should make merry, and be glad, for this thy brother was dead, and is alive again; was lost, and now is found.

C H A P. V.

The Sons Experience.

Vanity of vanities, all is vanity and vexation of spirit.

2 What profit hath a man of all his labour which he taketh under the sun?

3 One generation passeth away, and another generation cometh, but the earth abideth for ever.

4 Man is born unto trouble, as the sparks fly upward.

5 When I lie down, I say, when shall I arise, and the night be gone? and I am full of tossings to and fro, until the dawning of the day.

6 My days are swifter than a weavers shuttle, and are spent without hope.

7 As the cloud is consumed, and vanisheth away; so he that goeth down to the grave, shall come up no more.

8 We are but of yester day, and know nothing, because our days upon earth are a shadow.

9 My days are swifter than a post; they pass away, they see no good.

10 They are passed away as the swift

The Kings Psalter.

ships; as the Eagle that hasterh to the prey.

11 I gave my heart to seek and search out by wisdom, concerning all things that are done under heaven; this sore travel hath God given to the sons of men, to be exercised therewith.

12 I have seen the works that are done under the sun, and behold all is vanity and vexation of spirit.

13 That which is crooked, cannot be made straight, and that which is wanting cannot be numbred.

14 I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten wisdom and knowledge.

15 And I gave my heart to know wisdom, and to know madness, and folly; I perceived that this also is vexation of spirit.

16 For in much wisdom is much grief, and he that increaseth knowledge, increaseth sorrow.

17 I said in my heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure; and behold, this also is vanity.

18 I said of laughter, It is mad; and of mirth, What doth it?

19 I sought in mine heart to give my self unto wine, (yet acquainting my heart with wisdom) and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life.

20 I made me great works, I builded me

The Kings Psalter.

Houses, I planted me Vineyards, I made me Gardens, and Orchards, and I planted Trees in them of all kinde of Fruits.

21 I made me pools of water, to water there with the wood that bringeth forth trees.

22 I got me servants, and maidens, and had servants born in mine house; also I had great possessions of great and small cattel.

23 I gathered me also silber and gold, I gat me men-singers, and women-singers, and the delights of the sons of men, as musical instruments, and that of all sorts.

24 So I was great, and increased; also my wisdom remained with me.

25 And whatsoeuer mine eyes desired I kept not from them, I withheld not mine heart from any joy; for my heart rejoyced in all my labor, and this was my portion of all my labor.

26 Then I looked on all the works mine hands had wrought, and on the labor that I had labored to do, and behold all was vanity, and vexation of spirit, and there was no profit under the sun.

27 And I turned my self to behold wisdom, and madnes; and folly, then I saw that wisdom excēdeth folly, as far as light excēdeth darkness.

28 The wise mans eyes are in his head, but the fool walketh in darkness; and I my self perceived also that one event happeneth unto them all.

The Kings Plaster.

29 Then said I in my heart, As it hapneth to the fool, so it hapneth even to me; and why was I more wise? Then I said in my heart, that this also is vanitie.

30 For there is no remembrance of the wise, more than of the fool for ever, seeing that which now is, in the days to come shall be forgotten.

31 And how dyeth the wise man, as the fool.

32 Therefore I hated life, because the work wrought under the sun is grievous unto me, for all is vanitie and vexation of spirit,

33 Yea, I hated all the labor which I had taken under the sun, because I should leave it unto the man that should come after me;

34 And who knoweth whether he shall be a wise man, or a fool; yet shall he have rule over all my labor, wherein I have shewed my self wise under the sun; this is also vanitie.

35 Therefore I went about to cause my heart to despair of all the labor which I took under the sun:

36 For there is a man whose labor is in wisdom, and in knowledge, and in equity, yet to a man that hath not labored therein, shall he leave it for his portion: This also is vanitie and a great evil.

37 For what hath man of all his labor, and of the vexation of his heart, wherein he hath labored under the sun.

38 For all his days are sorrows, and his

The Kings Plalter.

travel grief ; pea , his heart taketh not rest in the night ; this is also vanity.

39 There is nothing better for a man , than that he should eat , and drink , and that he should make his soul enjoy good in his labor.

40 This also I saw that it was from the hand of God.

CHAP. VI. Solomons Seasons.

Is there not an appointed time to man upon earth , and are not his days also like the days of an hireling ?

2 I saw under the sun , that the race is not to the swift , nor the battel to the strong , neither yet bread to the wise , nor yet riches to men of understanding , nor yet favor to men of skill , but time and chance hapneth to them all.

3 To every thing there is a season , and a time to every purpose under the heaven.

4 A time to be born , and a time to die.

5 A time to plant , and a time to pluck up that which is planted.

6 A time to kill , and a time to heal.

7 A time to break down , and a time to build up.

8 A time to weep , and a time to laugh.

9 A time to mourn , and a time to dance.

10 A time to cast away stones , and a time to gather stones together.

11 A time to embrace , and a time to refrain from embracing.

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- 12 A time to get, and a time to lose.
13 A time to keep, and a time to cast away.
14 A time to rent, and a time to sow.
15 A time to keep silence, and a time to speak.
16 A time to love, and a time to hate.
17 A time of war, and a time of peace.
18 The eyes of all things wait upon the Lord, and he giveth them their meat in due season.
19 Let us not be weary of well doing, for in due season we shall reap, if we faint not.
20 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.
21 Take ye heed, watch and pray, for ye know not when the time is.
22 Sow to your selves in righteousness, reap in mercy; break up your fallow ground, for it is time to seek the Lord, till he come and rain righteousness upon you.
23 It is not for you to know the times, or the seasons, which the Father hath put in his own power.
24 Whoso keepeth the commandment shall feel no evil thing, and a wise mans heart discerneth both time and judgement.
25 Blessed are they that keep judgement; and he that doth righteousness at all times.

The Kings Psalter.

Blessed Qualifications.

Blessed, thrice blessed are the poor,
The poor I mean in spirit;
For they, the Lord himself hath said,
His Kingdom shall inherit.

And blessed too are they that mourn,
For they shall laugh and sing,
The meek also, though now forlorn,
Shall each one reign as King.

And all that thirst and hunger too,
In love to righteousness,
They shall have comforts not a few,
And such as shall refresh.

The merciful shall blessed be,
For God shall shew them grace,
And he that's pure in soul, 'tis he
Shall see him face to face.

And they that love, and seek for peace,
His Children they are call'd;
And sufferers for righteousness,
Shall never be enthrall'd.

The Kings Psalter.

The man said, the woman whom thou gavest to be with me, she gave me of the Tree, and I did eat.

And the woman said, the serpent beguiled me and I did eat.

And *Adam* called his wifes name *Eve*, *Genesis* 3.

Train up a childe in the way he should go, and when he is old, he will never depart from it. *Proverbs* 22. 6.

A wise Son makes a glad Father; but a foolish Son is the heaviness of his Mother, *Proverbs* 10. 1.

Make not thy self familiar with a Cat, for the Cats breath is hurtful, and his claws are sharp.

Precious in the sight of the Lord, is the death of his Saints, *Psalms* 116. 15.

A good name is better then precious ointment, and the day of death, then the day of ones birth, *Eccles.* 7. 1.

Behold Behemoth, or the Elephant, he eateth gras, as an Ox.

He moveth his tayl as a Cedar, and his bones are as strong bars of Iron, *Job* 40.

Blessed is the man that feareth the Lord, that delighteth greatly in his commandments.

Surely he shall not be moved for ever, the righteous shall be in everlasting remembrance, *Psalms* 112.

Hold



The Kings Psalter.

C



H



I



K



L



M



Hold fast that which thou hast, that no man take thy Crown, *Rev. 3. 11.*

And when the chief Shepherd shall appear thou shalt receive a Crown of glory that fadeth not away, *1 Pet. 5. 4.*

The Horse mocketh at fear, and is not affrighted, neither turneth he back from the sword, *Job 39. 22.*

The Horse is prepared against the day of battel, but safety is of the Lord, *Prov. 21. 31.*

They crucified the Lord of Life, and parted his garments, casting lots.

And sat over his head his accusation written, **THIS IS JESUS THE KING OF THE JEWS**, *Mat. 27.*

These things saith he that is holy, he that is true, that hath the Key of David, he that openeth, and no man shutteth, *Rev. 3. 17.*

I am he that liveth, and was dead, and behold I am alive for evermore, Amen, and have the Keys of Hell and Death, *Rev. 1. 18.*

There was a certain rich man, and a certain beggar named Lazarus lay at his gate, full of sores,

Desiring to be fed with the crumbs which fell from the rich mans table.

Moreover the dogs came and licked his sores, *Luke 16.*

Why take ye thought for raiment: consider the Lillies of the field, how they grow, they toil not, neither do they spin,

And yet even Solomon in all his glory was not arrayed like one of these, *Matthew 6. 28, 29.*

C

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Curse not the King; no not in thy thought, for a bird of the air shall carry the voice, and that which hath wings shall tell the matter, *Eccles* 10. 12.

Thou shalt not muzzle the Ox when he treadeth out the Corn, *Dent*. 25. 4.

But if the Ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the Ox shall be stoned, and his owner also shall be put to death, *Exod*. 21. 29.

The righteous shall flourish like the Palm-tree; he shall grow like a Cedar in *Lebanon* *Psal*m 92. 12.

His branches shall spread, and his beauty shall be as the Olive-tree, and his smell as *Lebanon*, *Hos*. 14. 6.

As arrows are in the hand of a mighty man, so are children of the youth.

Happy is the man that hath his Quiver full of them, they shall not be ashamed; but they shall speak with the enemies in the gate, *Psal*m 127. 4. 5.

As for man his days are as grass; as a flower of the Field, so he flourisheth, *Psal*m 103. 15.

He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not, *Job* 14. 2.

Moses made a Serpent of Brass, and put it upon a pole, and it came to pass, that if a Serpent had bitten any man, when he beheld the Serpent of Brass, he lived, *Numb*. 21. 9.

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T



The righteous shall be like a Tree
planted by the rivers of water ; the
bringeth forth his fruit in his season, his
leaf also shall not wither, and whatsoever
he doth shall prosper, *Psalms* 1. 3.

U



Will the Unicorn be willing to serve
thee, or abide by thy crib ?

Canst thou binde the Unicorn with his
band in the furrow ; or will he harrow
the valleys after thee? *Job* 19. 9. 10.

W



Beware of false prophets, which come
to you in sheeps cloathing, but inwardly
they are ravening wolves.

Ye shall know them by their fruits,
Matthew 7. 15, 16.

X



Give the King thy judgments, O God,
and thy righteousnesses unto the Kings Son,
Psalms 71. 1.

My son fear thou the Lord, and the
King, and meddle not with them that are
given to change, *Proverbs* 24. 21.

Y



Wherewith shall a young man cleanse
his way, by taking heed thereto.

Remember now thy Creator in the
days of thy youth, while the evil days
come not, nor the years draw nigh, when
thou shalt say, I have no pleasure in
them, *Ecclesiastes* 12. 1.

Z



Zacchaeus sought to see Jesus; who he
was, and could not for the press, for he
was little of stature:

And he ran before, and climbed up
into a Cycamore-tree to see him for he
was to come that way, *Luke* 19.

Evening

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Evening Prayer.

O Lord our Heavenly Father, Almighty, and Ever living God, by whose providence both the day and night are governed, vouchsafe we beseech thee, as thou hast this day preserved us by thy goodness, so still this night to shadow us under the most blessed wings of thy most mighty protection, and to cover us with thy heavenly mercy, that neither the prince of darkness may have any power over us, nor the works of darkness overwhelm us, but that we being armed with thy defence, may be preserved from all adversities which may hurt the body, and from all wicked thoughts which may assaile, and defile the soul, through Jesus Christ our Lord. Amen.

Glory be to the Father, &c.

H Y M N.

PErmit not sluggish Sleep
To close your waking eye,
Till you with judgement deep,
Your daily deeds do try:
He that his sins in conscience keeps
When he to quiet goes,
More desperate is than he that sleeps
Amidst his mortal foes.

Down lying.

At night lye down
Prepar'd to have
Thy Sleep, thy Death;
Thy Bed, thy Grave.

Antiphon.

The Kings Psalter.

Antiphon.

I will lay me down in peace and take my rest; for it is thou Lord onely, that makest me dwell in safety.

Have mercy upon me, O Lord, now, and at the hour of death.

A Prayer and Thanksgiving for every true
Subject to use upon the Anniversary-day
of the Kings Reign.

O Lord, by whom Kings reign, and Princes are set up to bear rule over their people, and by whose gracious providence thy servant and our dread soveraign King Charles the second was this day placed in the Royal Throne of his Kingdom, accept we beseech thee, the grateful Commemoration which we now make before Heaven, and before thee, of this thy great goodness, and blessing towards us; that while we offer up our vows and sacrifices of Thanksgiving to the praise of thy glorious Name, thou wapest bless the King with thy favors, and crown him with continual honor, granting him a long, prosperous, and religious reign over us; and granting us a true, quiet, humble, and obedient subjection under him; that he ruling us prudently with all his power, we may obey him loyally with all lowliness, and cheerfulness of minde, and that both he, and we, evermore endeavoring to set forth the beauty of thy Church militant here on earth, may at last be exalted to the glory of thy Church triumphant in Heaven, through Jesus Christ our Lord. Amen.

HYMN

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HYMN.

Give to the King thy Judgements, Lord,
That he may Justice do,
That all his people may accord
To love, and serve him too.

The mountains then shall bring us peace,
And God shall bless the Land,
Oppressors shall therein decrease,
As broken by his hand.

The poor he righteously shall try,
Their children he shall save,
And God shall bless us from on high,
And hear us when we crave.

The Just shall flourish in his days,
And he be feared, then
All folk shall sing the Lords due praise,
And each one cry, Amen.

Antiphon.

*Lord preserve the life of the King, for by thee Kings
reign, and Princes decree Justice.*

*And when there was no King in Israel, every man
did that which was right in his own eyes.*

Catholick Faith, called *The Apostles Creed*,
divided into Twelve Articles.

Believe in God, the Father Almighty, Ma-
ker of Heavens and Earth.

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2 And in Iesus Christ his onely Son our Lord.

3 Who was conceived by the Holy Ghost born of the Virgin Mary.

4 He suffered under Pontius Pilate, was crucified, dead, and buried.

5 He descended into hell, the third day he rose again from the dead.

6 He ascended into Heaven, and sitteth on the right hand of God the Father Almighty.

7 From thence he shall come to judge the quick and the dead.

8 I believe in the Holy Ghost.

9 The Holy Catholick Church, the Communion of Saints.

10 The forgiveness of sins.

11 The Resurrection of the Body.

12 And the Life everlasting.

The Exposition of the Creed.

IT was made by the twelve Apostles, and therefore it containeth twelve Articles.

By this Faith, into which all Christians are baptized, we learn to believe,

1 In God the Father, who made us, and all the world.

2 In God the Son, who hath redeemed us, and all mankind.

3 In God the Holy Ghost, who doth sanctify us, and all the chosen people of God.

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The Lords Prayer.

The Preface thereunto is,

Our Father which art in Heaven.

In the Prayer are six Petitions;

- 1 Hallowed be thy Name.
- 2 Thy Kingdom come.
- 3 Thy will be done on earth, as it is in heaven
- 4 Give us this day our daily bread.
- 5 And forgive us our trespases, as we forgive them that trespass against us.
- 6 And lead us not into temptation, but deliver us from evil.

The Doxologie.

For thine is the Kingdom, the Power, and the Glory, for ever and ever. Amen.

The Exposition of the Lords Prayer.

Christ our Saviour made this Prayer, and therefore it is called The Lords Prayer, and is the most excellent of all others.

This Prayer is the foundation whereupon, and the pattern whereby all our other Prayers must be framed.

In it we desire God our Heavenly Father, who is the Giver of all Goodness, to send his grace unto us, and all others.

- 1 That we may worship him.
 - 2 Serve him.
 - 3 And obey him, as we ought to do.
- And we pray unto God, that he would
- 4 Send us all things which be needful both for our souls, and bodies.

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The Ten Commandments.

COd spake these words, and said, I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of Bondage.

1 Thou shalt have no other Gods but me.

2 Thou shalt not make to thy self any graven Image, nor the likeness of any thing that is in Heaven above, or in the Earth beneath, or in the Water under the Earth, thou shalt not bow down to them, nor serve them, for I the Lord thy God am a jealous God, and visit the sins of the Fathers upon the Children unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my Commandments.

3 Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain.

4 Remember that thou keep holy the Sabbath day, six days shalt thou labor and do all that thou hast to do, but the seventh day is the Sabbath of the Lord thy God, in it thou shalt do no manner of work, thou, and thy Son, and thy Daughter, thy Man-servant, and Maid-servant, thy Cattel, and the Stranger that is within thy Gates, for in six days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day, and hallowed it.

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5 Honor thy Father, and thy Mother, that
thy days may be long upon the land, which the
Lord thy God giveth thee.

6 Thou shalt not kill.

7 Thou shalt not commit Adultery.

8 Thou shalt not steal.

9 Thou shalt not bear false witness against
thy Neighbour.

10 Thou shalt not covet thy Neighbors
house, thou shalt not covet thy Neighbors wife,
nor his Man-servant, nor his Maid-servant,
nor his Ox, nor his Ass, nor any thing that is
thy Neighbors.

O Lord have mercy upon us, and write all these
thy Laws in our hearts we beseech thee.

The Exposition of the Ten Commandments.

The Duty of the first Commandment, is

1 To acknowledge the Eternal Deity of the
onely true God.

2 To worship him with all inward devotion
of our souls.

3 To love, honor, and obey him, for his own
sake.

4 To fear, and call upon him, to trust and
believe in him and none but him, all the days of
our life, without giving any share of his honor
to Angels, Saints, or any other creature.

The Duty of the second Commandment, is

1 To apprehend God as an infinite, and im-

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comprehensible Essence, without any form, or shape of our own fanning, or framing, whereby to make a representation of him.

2 To honour, and worship him with all lowly reverence, even of our souls and bodies.

The Duty of the third Commandment, is
To honour the most holy and reverend Name of God.

The Duty of the fourth Commandment, is

1 As men, to keep holy one day in seven.

2 As Christians, to keep holy that day of the seven, which because Christ hath instituted, it is called the Lords-day, and his Church hath ever observed it.

The Duty of the fifth Commandment, is

1 To love, honour, and obey our Parents, with all lowliness and reverence.

2 In like manner faithfully to serve, honour, and obey the King, to reverence his sacred Power, and his sovereign Authority over us.

3 To live by his Laws and Commandments, according to Gods blessed Word and Ordinance.

4 To live in an orderly, and a quiet subjection to the Kings subordinate Magistrates.

5 To submit our selves lowly, and reverently to them that are our spiritual Guides, the Fathers, Prelates, and Priests of Gods Church.

The Duty of the sixth Commandment, is

- 1 To protect, and preserve, as much as in us lies, the person, or life of any man whatsoever.
- 2 To procure peace, and love, among all sorts of people.

The Duty of the seventh Commandment, is

To keep our bodies in Temperance, Sobriety, and Chastity.

The Duty of the eighth Commandment, is

To do justice to all men, and not to use any tricks or crafts, whereby to purloin from, or to cheat, or couzen another man of that which is properly his.

The Duty of the ninth Commandment, is

To preserve every mans good name, and to keep our selves free from slandering and backbiting any man, either friend or enemy.

The Duty of the tenth Commandment, is

To love our Neighbors, as our selves, to relieve the poor, to oppress none, and to be in charity with all men.

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The three Theological Vertues, *Faith, Hope, and Charity.*

They are called Theological, because the word signifieth a thing that belongeth to God.

Now abideth Faith, Hope, and Charity, but the greatest of these is Charity.

Of Faith.

1 Faith cometh by hearing, and hearing by the Word of God.

2 Let us who are of the day be sober, putting on the breast-plate of Faith and Love, and for an Helmet the hope of Salvation.

3 Taking the Shield of Faith, wherewith we shall be able to quench all the fierp darts of the wicked.

4 The just man shall live by his Faith.

5 Being justified by Faith, we have peace with God, through our Lord Jesus Christ.

6 Whatsoever is not of Faith, is sin.

7 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of Faith.

8 Hath not God chosen the poor of this world, rich in Faith, and heirs of the Kingdom, which he hath promised to them that love him?

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9 But know, Oh vain man, Faith without works is dead.

10 For as the body without the spirit is dead, so Faith without works is dead also.

11 Faith is the substance of things hoped for, the evidence of things not seen.

12 Watch ye, stand fast in the Faith, quit you like men, be strong.

13 For by it the Elders obtained a good report.

14 Through Faith we understand that the worlds were framed by the word of God, so that things which are seen, were not made of things which do appear.

15 By Faith Abel offered unto God a more excellent Sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it, he being dead, yet speaketh.

16 By Faith Enoch was translated that he should not see death, and was not found, because God had translated him; for before his translation he had this testimony, that he pleased God.

17 But without Faith it is impossible to please God; for he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him.

18 By Faith Noah being warned of God, of things not seen as yet, moved with fear, prepared an Ark to the saving of his house, by the which he condemned the world, and became heir

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heir of the righteousness which is by Faith.

19 Faith is counted for righteousness.

20 By Faith Abraham when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

21 By Faith he sojourned in the Land of Promise, as in a strange Country, dwelling in Tabernacles with Isaac and Jacob, the heirs with him of the same Promise.

22 Through Faith also Sara her self received strength to conceive seed, and was delivered of a Child when she was past age, because she judged him faithful who had promised.

23 By Faith Abraham when he was tried, offered up Isaac: and he that had received the promises offered up his onely begotten son.

24 By Faith Isaac blessed Jacob and Esau, concerning things to come.

25 By Faith Jacob when he was dying, blessed both the sons of Joseph, and worshipped leaning upon the top of his Staff.

26 By Faith Joseph when he dyed, made mention of the departing of the children of Israel, and gave commandment concerning his bones.

27 By Faith Moses when he was born, was hid three moneths of his parents, because they saw he was a proper child, and they not afraid of the Kings commandment.

28 By Faith Moses when he was come to years,

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ears, refused to be called the son of Pharaohs daughter.

29 By Faith he forsook Egypt, not fearing the wrath of the King; for he endured, as seeing him, who is invisible.

30 Through Faith he kept the Passover, and the sprinkling of blood, lest he that destroyed the first-born, should touch them.

31 By Faith they passed through the Red-sea, as on dry land, which the Egyptians es- sayng to do, were drowned.

32 By Faith the walls of Jericho fell down, after they were encompassed about seven days.

33 By Faith the harlot Rahab perished not with them that believed not, when she had re- ceived the Spies with peace.

34 And what shall I say more: for the time would fail me to tell of Gideon, and of Barack, and of Sampson, and of Jephthah, of David also, and Samuel, and of the Prophets.

35 Who through Faith subdued Kingdoms, wrought righteousness, obtained promises, stop- ped the mouthes of Lions.

36 Drenched the violence of fire, escaped the edge of the sword, cut of weakness were made strong, waxed valiant in fight, turned to flight the Armies of the Aliens.

Of Hope.

Hope deferred maketh the heart sick, but when the desire cometh, it is a tree of life.

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2 The hope of the righteous shall be gladness; but the expectation of the wicked shall perish.

3 The wicked is driven away in his wickedness, but the righteous hath hope in his death.

4 O the hope of Israel, the Saviour thereof in time of trouble, why shouldst thou be as a stranger in the land, and as a way-faring man that turneth aside to tarry for a night?

5 Be not a terror unto me, thou art my hope in the day of evil.

6 The Lord will be the hope of his people, and the strength of the children of Israel.

7 It is good that a man should both hope, and quietly wait for the salvation of the Lord.

8 Tribulation worketh patience: patience, experience: experience, hope: and hope maketh not ashamed.

9 For we are saved by hope; but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

10 But if we hope for that we see not, then do we with patience wait for it.

11 Let Israel hope in the Lord: for with the Lord there is mercy; and with him is plentiful redemption.

12 Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God.

13 The Lord taketh pleasure in them that fear him, in those that hope in his mercy.

14 I will hope continually, and praise thee forevermore.

15 For

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15 For thou art my hope, O Lord God, thou art my trust from my youth.

16 Why art thou cast down, oh my soul? and why art thou disquieted within me? hope thou in God; for I shall yet praise him, who is the health of my countenance, and my God.

17 Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope.

18 All ye that hope in the Lord, be of good courage, for he shall strengthen your heart.

19 But the eyes of the wicked shall fail, they shall not escape, and their hope shall be as the giving up of the Ghost.

20 So are the paths of all that forget God, and the hypocrites hope shall perish.

21 For what is y hope of the hypocrite, though he hath gained, when God taketh away his soul.

22 If in this life onely we have hope in Christ, we are of all men most miserable.

23 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead.

24 Sanctifie the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness, and fear.

25 Now the God of hope, fill ye all with joy, and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

Of

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Of Charity.

1 **F**ollow after Charity, and desire spiritual gifts.

2 Knowledge puffeth up, but Charity edifieth.

3 Though I speak with the tongues of men and angels, and have not Charity, I am become as sounding brass, or a tinkling Cymbal.

4 And though I have the gift of Prophecy, and understand all Mysteries, and all knowledge, and though I have all Faith, so that I could remove Mountains, and have no Charity, I am nothing.

5 Above all things put on Charity, which is the bond of perfectness.

6 Though I bestow all my goods to relieve the poor, and though I give my body to be burned, and have not Charity, it profiteth me nothing.

7 Charity suffereth long, and is kinde: Charity envieth not; Charity vaunteth not it self, is not puffed up.

8 Doth not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh no evil.

9 Rejoiceth not in iniquity, but rejoiceth in the truth.

10 Beareth all things, believeth all things, hopeth all things, endureth all things.

11 Charity never faileth, but whether there be prophecies they shall fail; whether there

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the tongues they shall cease; whether there be knowledge, it shall vanish away; wherefore let all things be done with Charity.

12 Have Charity among your selves, for Charity shall cover the multitude of sins.

13 Giving all diligence, add to your Faith, Vertue: to Vertue, Knowledge: to Knowledge, Temperance: to Temperance, Patience: to Patience, Godliness: to Godliness, Brotherly kindness: and to Brotherly kindness, Charity.

14 For if ye do these things ye shall never fail.

Let these three kindes of good Works be in ye.

Fasting, Prayer, and Alms-deeds.

Of Fasting.

1 **W**hen ye fast, be not as the hypocrites; of a sad countenance: for they disfigure their faces, that they may appear unto men to fast: Verily I say unto you they have their reward:

2 But thou when thou fastest, anoint thine head, and wash thy face,

3 That thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly.

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4 Fast not for strife, and debate, and to smite with the fist of wickedness;

5 Is it such a Fast that the Lord loveth, for a man to bow down his head like a Bul-rush, and to spread sackcloth and ashes under him: wilt thou call this a Fast, and an acceptable day unto the Lord?

6 No, this is the Fast that the Lord expects, to loose the bands of wickedness, to undo the heavy burthens, and to let the oppressed go free; and that ye break every yoke.

7 Deal thy bread to the hungry, and bring the poor that are cast out, to thy house: when thou seest the naked, cover him, and hide not thy self from thine own flesh.

8 Then shall thy light break forth as the morning, and thine health shall spring forth speedily, and thy righteousness shall go before thee, the glory of the Lord shall be thy reward.

9 Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say here am I.

Of Prayer.

1 **A**ND when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the Synagogues, and in the corners of the streets, that they may be seen of men, Verily I say unto you, they have their reward.

The Kings Psalter.

2 But thou, when thou prayest, enter into thy Closet, and when thou hast shut the doore, pray to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly.

3 But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking.

4 Be not therefore like unto them, for your Father knoweth what things you have need of before you ask him.

5 Pray one for another, that you may be healed: the effectual fervent prayer of a righteous man availeth much.

6 Whatsoever things ye desire when ye pray, believe ye shall receive them, and ye shall have them.

7 Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak.

8 Wherefore pray without ceasing.

9 Is any among you afflicted, let him pray;

10 Is any merry, let him sing Psalms.

11 Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you.

12 O thou that hearest prayers, unto thee shall all flesh come.

13 Unto thee have I cryed, O Lord, and in the morning shall my prayer present thee.

The Kings Psalter.

14 As for me I will call upon God, and the Lord shall save me.

15 Evening, Morning, and at Noon will I pray; and cry aloud, and he shall hear my voice.

16 I will pray with the spirit, and will pray with the understanding also.

17 Hear my prayer, O Lord, and let my cry come unto thee.

18 The Lord is far from the wicked, but he heareth the prayer of the righteous.

19 The Sacrifice of the wicked is an abomination to the Lord, but the prayer of the upright is his delight.

Of Alms-deeds.

Take heed that you do not pour Alms before men, to be seen of them, otherwise ye have no reward of your Father which is in Heaven.

2 Therefore when thou dost thine Alms, do not sound a trumpet before thee, as the hypocrites do in their Synagogues, and in the streets, that they may have glory of men, verily they have their reward.

3 But when thou dost Alms, let not thy left hand know what thy right hand doth.

4 That thine Alms may be in secret, and thy Father which seeth in secret, himself shall reward thee openly.

The Kings Psalter.

5 If there be among ye a poore man of one of
thy brethren, within any of thy gates, in the
land which the Lord thy God giveth thee, thou
shalt not harden thine heart, nor shut thine
hand from the poore brother.

6 For he that giveth to the poore shall not
lack, but he that hideth his eyes shall have ma-
ny a curse.

7 And he that hath pity on the poore, lendeth
to the Lord, and that which he hath given,
will he pay him again.

Pray, and labor for the seven Gifts of the
Holy Ghost.

- 1 The Spirit of Wisdom.
- 2 And Understanding.
- 3 The Spirit of Counsel.
- 4 And Ghostly Strength.
- 5 The Spirit of Knowledge.
- 6 The Spirit of Piety.
- 7 And of a Holy and Godly Fear:

To these add the twelve Fruits of the
Holy Ghost.

Love	Purity	Faith
Joy	Goodness	Modesty.
Peace	Longsuffering	Shamefastness
Patience	Meekness	Sobriety.

The Kings Psalter.

Likewise let these seven spiritual works of
Mercy be in you.

- 1 To instruct the ignorant.
- 2 To correct offenders.
- 3 To counsel the doubtful.
- 4 To comfort the afflicted.
- 5 To suffer injuries with patience.
- 6 To forgive offences and wrongs.
- 7 To pray for others.

Together with these six corporal works
of Mercy.

- 1 To feed the hungry, and to give drink to
the thirsty.
- 2 To cloath the naked.
- 3 To harbor the stranger and needy.
- 4 To visit the sick.
- 5 To minister unto prisoners and captives.
- 6 To bury the dead.

There are seven Capital Sins, which are the
fountains of all others, and to every one
is opposit a contrary Vertue.

Capital Sins.	Pride	Opposite Vertues.	Humility
	Covetousness		Liberality
	Luxury		Chastity
	Anger		Patience.
	Gluttony		Abstinence
	Envy		Brotherly love
	Sloth		Diligence.

The Kings Prayer.

There are six sins against the Holy Ghost.

- 1 To despair of Salvation.
- 2 To presume of Gods Mercy.
- 3 To oppose the known Truth.
- 4 To envy at another man's good.
- 5 To be obstinate in sin.
- 6 To be finally impenitent.

There are four Sins that cry to Heaven for Vengeance.

- 1 Willful Murder.
- 2 Carnal sin against Nature.
- 3 Oppression of the poor.
- 4 Defrauding workmen of their wages.

The four last things.

Death

Heaven

} and {

Judgment

Hell.

There were fifteen Stages in our Saviors Pilgrimage from his Womb unto his Tomb.

- 1 From his Nativity.
- 2 To his Baptism.
- 3 To his Fasting and Temptation.
- 4 To the Mount where he preached to his Disciples.

The Kings Psalter.

- 5 To his Transfiguration.
- 6 To the Marriage at Cana.
- 7 To the buyers and sellers in the Temple.
- 8 To his Prayer in the Garden.
- 9 To Caiaphas the High Priest.
- 10 To Pontius Pilate.
- 11 To his Scourging.
- 12 To his Crowning with Thorns,
- 13 To his bearing of his Cross.
- 14 To the Field of Blood.
- 15 To his Crucifixion, Death, and Burial.

But now is Christ risen from the dead, and
become the first fruits of them that slept.

Live, Jesus live, and let it be.

My life to die for love of thee.

When thou awakest say with the Psalmist,

Lighten mine eyes, O Lord, that I sleep not
in death.

Or thus,

Awake thou that sleepest, and arise from
death, and Christ shall give thee light.

Or thus;

Open thou mine eyes, O Lord, that I may
see the wonders of thy Law.

At thy rising up, say,

In the name of the Father, and of the Son,
and of the Holy Ghost. Amen.

Chor.

The Kings Plaster.

Even blessed be the Holy and undivided Tri-
nity, now and for evermore.

I laid me down and slept, and rose again,
and the Lord hath sustained me.

Every Morning, Noon, and Evening, let us
fall down to worship and adore before
the presence of our God,

Saying,

Holy. Holy, Holy, Lord God Almighty,
which was, and is, and is to come; we
worship him that liveth for ever, and cast our
selves before his Throne; thou art worthy, O
Lord our God, to receive Glory, and Honor, and
Power; for thou hast created all things, for
thy wills sake they are, and were created.

A Prayer for the Morning.

In to the hands of thy blessed protection, and
unspeakable mercy, O Lord, I this day
commend my soul and body, with all the facul-
ties, powers, and actions of them both, becom-
ing thee to be ever with me, to direct, sanctify,
and govern me in the ways of thy Law, and
in the works of thy Commandments; that
through thy most mighty mediation, both here
and ever, I may be preferred in body and soul
to serve thee, the onely true God, through Je-
sus Christ our Lord, Amen.

Glory be to the Father, &c.

The Kings Plaster.

H Y M N.

Sweet Jesus, why dost thou love
Such worthless things as we ?
Why is thy heart still towards us,
Who seldom think on thee ?

Thy bounty gives us all we have,
And we thy gifts abuse :
Thy bounty gives us even thy self,
And we thy self refuse.

My Soul, oh why, why dost thou love
To run, and sweat, and cry,
While all this stir and huge concern,
Is onely for a Fly ?

Some silly Fly that's hard to catch,
And nothing when 'tis caught :
Such are the toys thou striv'st for here,
Not worth a serious thought.

Break off, and raise a noble eye
Up to those Joys above ;
Behold all those the Lord prepares
To wooe and crown thy love.

Alas, dear Lord, I cannot love,
Unless thou draw my heart :
Thou who thus kindly mak'st me know,
O make me do my part.

Still do thou love me, O my God ;
That I may still love thee ,
Still make me love thee, O my God ;
That thou may'st still love me.

Thus

The Kings Psalter.

Thus may my God, and my poor Soul,
Still one another love;
Till I depart from this low world,
To thee my God above.
To thee, great God, to thee alone,
One Co-eternal Three,
All Power, and Praise, all Joy, and Bliss,
Now, and for ever be.

Antiphon.

*Thou art, O Lord, the true light of the world ; they
who follow thee, walk not in darkness.*

A Prayer for the Evening.

O Most blessed Saviour, whose sacred body,
after thou hadst finish'd the work of our
redemption, was taken down from the Cross,
and after a short repose in the Sepulchre, was
raised again to a glorious immortality ; Grant
us, we beseech thee, so frequently to renew in
our minds the memory of thy grave, that we
may always be prepared for our own, and so
seriously to reflect on the consequences of a holy
death, that we may every day grow less affec-
ted to this transitory life, and more in love
with thy eternal joys, who with the Father,
and the Holy Ghost, liveth and reigneth one
God, world without end. Amen.

Glory be to the Father, &c.

HYMN.

The Kings Psalter.

H Y M N.

O Lord, now night's return'd again,
Our bodies, and our souls refrain
From being soil'd with filthy stain.

Let not dull sleep oppress our eyes,
Nor us the enemy surprize,
Nor fearful dreams our mind affright,
While the blackness of the night,
Holds from us the chearful light.

To thee, who dost by rest renew
Our wasted strength, we humbly sue,
That when we shall enclose our eyes,
Pure and chaste we may arise,
And make our Morning Sacrifice.

Honor, Lord, to thee be done,
O thou blessed Virgins Son,
With the Father and the Spirit,
As is thine eternal merit,
Ever end ever to inherit.

Antiphon.

*He hath made the out-goings of the Morning
Evening to praise him..*

The Kings Psalter.

the Priests, the Ministers of the Lord, weep
before the Porch and the Altar, and let them
say, Spare thy people, O Lord.



The Altar.

broken Altar, Lord, to thee I raise,
made of a heart to celebrate thy praise,

Thou that the onely Workman art,

That canst cement a broken heart,

For such is mine,

I make it thine ;

Take out the sin

That's hid therein,

Though it be stone,

Make it to grone,

That so the same

May praise thy Name.

Melt it, O Lord, I ther desire,

With flames of thy Celestial Fire,

That it may ever speak thy praise alone,

Since thou hast changed into flesh, a stone.



The Kings Psalter.



The Youth's Ejaculation.

GOd be in my head, and understand
ing.

God be in my eyes, and in my seeing.

God be in my mouth, and in my speak
ing.

God be in my ear, and in my hearing.

God be in my heart, and in my thinking.

God be in my will, and my desire.

God be at my end, and my departing.

Be gone, Profanehefs, come not near,
Nor ought but what is pure and clear,
Or that which groaneth to be so,
May at his peril farther go.

The Kings Psalter.

Preparatory Prayers for Morning and Evening;
beginning with the several Letters of the
Name of our Sovereign Lord King
C H A R L E S.



C. Morning Prayer.

Let my Prayer be set forth in thy sight, O Lord;
as the incense, and the lifting up of my hands
as an Evening-Sacrifice.

Call, O Lord, to my remembrance all my
late actions, and so further me with thy
gracious favour, and continual help, that in
all

The Kings Psalter.

all my works begun, continued, and ended in thee, I may glorifie thy holy Name, and finally by thy mercy obtain everlasting life, through Iesus Christ our Lord. Amen.

Glory be to the Father, &c.

HYMN.

Come Holy Ghost, our souls inherit
With beams of thy Celestial Spirit,
Enflame our hearts, we thee desire
With sparks from thy celestial fire,
Thou the anointing Spirit art,
Who dost thy seven-fold Gifts impart,
Thy holy Uction from above
Is Comfort, Life, and fire of Love,
Enable with perpetual light
The dulness of our blinded sight :
Cherish and clear our soiled Face,
With the abundance of thy Grace,
Keep far our foes, give peace at home,
Where thou art guide, no ill can come :
Teach us to know the Father, Son,
And thee of both, to be but one,
That through the Ages all along,
This may be our endless Song,
Praise to the Almighty merit,
Father, Son, and Holy Spirit.

Antiphon.

*When he ascended on high, he led captivity captive,
and gave gifts to men.*

H. Even

The Kings Psalter.

H. Evening Prayer.

The Confession.

HAve mercy upon me, Almighty and most merciful Father, for I have erred and strayed from thy ways like a lost sheep; I have followed too much the devices and desires of my own heart, I have offended against thy holy Lawes, I have left undone those things which I ought to have done; and I have done those things which I ought not to have done, and there is no health in me; But thou, O Lord, have mercy upon me miserable sinner, spare thou me, O God, which confess my faults, restore thou me that am penitent, according to thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for his sake, that I may hereafter live a godly, righteous, and sober life, to the glory of thy holy Name. Amen.

Glory be to the Father, &c.

HYMN.

Lord, now the time returns,
For weary man to rest;
And lay aside those pains and cares,
Wherewith we are oppress:
Or rather change our thoughts
To more concerning cares:
How to redeem our mispent time,
With Sighs, and Tears, and Paayers.

How

The Kings Psalter.

How to provide for Heaven,
That place of rest and peace;
Where our full joys shall never wain,
Our pleasures never cease.

Blest be thy love, dear Lord,
That taught us this sweet way;
Onely to love thee for thy self,
And for that love, obey.

O thou our souls chief hope,
We to thy mercy fly;
Where e're we are thou canst protect,
What e're we need, supply.

Whether we wake or sleep,
Eicher to thee is done,
By night we through our eye-lids peep,
As if the night were gone.

Whether we live or die,
Both we submit to thee;
In death we live, as well as life,
If thine in death we be.

Glory to thee, great God,
One Co-eternal Three;
To Father, Son, and Holy Ghost.
Eternal glory be.

Antiphon.

*The Lord that keepeth Israel neither slumbereth nor
sleepeth; the Sun shall not smite by day, nor the Moon
by night, all those that trust in him.*

A. Morn-

The Kings Psalter.

A. Morning Prayer.

A Almighty God, the Father of our Lord Jesus Christ, who desirest not the death of a sinner, but rather that he may turn from his wickedness and live, and hath promised to pardon them that truly repent, and unfeignedly believe thy holy Gospel; Of thy mercy I beseech thee to grant me true repentance, and thy holy Spirit, that those things may please thee which I do at this present, and that the rest of my life hereafter may be pure and holy, so that at the last I may come to thy eternal joy, through Jesus Christ our Lord. Amen.

Glory be to the Father, &c.

H Y M N.

NOW that the Day-star doth arise,
Beg we of God with humble cries,
Hurtful things to keep away,
While we duly spend the day:
Our tongues to guide so, that no strife;
May breed disquiet in our life.
To shut the casement of our eye,
Lest it admit of vanity,
Preserve the heart both pure and free,
From vain and troubled Phantasie,
To tame proud flesh, while we deny it
A full cup and a wanton diet,
That when the day-light shall go out,
Time bringing on the night about,
We by leaving worldly ways,
May in silence sing Gods Praise.

The Kings Psalter.

Antiphon.

As long as I live will I magnifie thee on this manner, and lift up my hands in thy Name.

C. Evening Prayer.

Remember not, Lord, the sins and iniquities of my forefathers, nor lay to my charge the sins of this day, or my whole life, grant me a pure intention of heart, and a steadfast regard to thy glory in all my actions; possess my mind continually with thy presence, and ravish it with thy love, that my onely desire may be, to be embraced in the Arms of thy protection; and that for the sake of my most blessed Saviour and Redeemer, Jesus Christ the righteous, to whom be all honour and glory, now and for evermore. Amen.

Glory be to the Father, &c.

H Y M N.

Come Holy Spirit, come and breathe,
Thy spicy odours on the face
Of our dull region here beneath,
And fill our souls with thy sweet Grace.

Come and root out the poysonous weeds
which over-run and choke our lives;
And in our hearts plant thine own seeds,
Whose quickning power our spirit revives.

First plant the humble Violet there,
That dwells secure by being low;
Then let the Lilly next appear,
And make us chaste, yet fruitful too,

The Kings Psalter.

But oh ! plant all the vertues, Lord,
And let the Metaphors alone ;
Repeat once more that mighty word,
Thou needst but say, *Let it be done.*

We can alas, nor be, nor grow,
Unless thy powerful mercy please,
Thy hand must plant and water too,
Thy hand alone must give increase.

Do then, what thou alone canst do,
Do what to thee so easie is,
Conduct us through this world of woe,
And place us safe in thine own blis.

All glory to the Sacred Three,
One ever-living Sovereign Lord :
As at the first, still may he be,
Belov'd, and Prais'd, Fear'd, and Ador'd.

Antiphon.

*Kindle in our hearts, O Lord, thy holy fire, that we
may offer to thee the incense of Praise.*

L. Morning Prayer.

LOrd Jesus, into thy hands I give up ho:
dy, my Soul, my Substance, my Fame,
my Friends, my Liberty, and my Life ; dispose
of me, and of all that is mine, this day, and at
all times, as it seemeth best unto thee, and to
the glory of thy holy Name. Amen.

Glory be to the Father, &c.

The Kings Psalter.

HYMN.

A Wake, my soul, chase from thine eyes
This drowfie sloth, and quickly rise,
Up, and to work apace :

No less than Kingdoms are prepar'd,
And endless blis for their reward,
who finish well their race.

'Tis not so poor a thing to be
Servants to Heaven, dear Lord, and thee,

As this fond world believes,
Not even here where oft the wise
Are most expos'd to injuries,
And friendless vertue grieves.

Sometimes thy hand lets gently fall
A little drop, that sweetens all

The bitter of our cup ;
O what hereafter shall we be,
When we shall have whole draughts of thee
Brim-full, and drink them up.

Say, happy souls, whose thirst now meets
The fresh and living stream of sweets,

Which spring from that blest Throne ;
Did you not find this true even here,
Do you not find it truer there ?

Now Heaven is all your own ?

O yes, the sweets we taste, exceed
All we can say, or you can read ;

They fill, and never cloy :

The Kings Plaster.

On earth our cup was sweet, but mixt ;
Here all is pure, refin'd, and fixt ;
All quintessence of Joy.

Hear'st thou, my soul, what glorious things,
The Church of Heaven in triumph sings,
Of their blest life above ?

Cheer thy faint hopes, and bid them live,
All these thy God to thee will give,
If thou embrace his love.

Great God of rich rewards, who thus
Hast crown'd thy Saints, and wilt crown us,
As both to thee belong :
O may we both together sing
Eternal praise to thee our King,
In one Eternal Song.

Antiphon.

*O how glorious is the Kingdom of Heav'n,
The Lord reigns in the midst of his Saints !*

E. Evening Prayer.

Every day, my Lord and my God, do I be-
seech thee to give me patience in my trou-
bles and afflictions, humility in comforts, con-
stancy in temptations, and victory against Do-
mestick, In land, Foreign, or Ghostly ene-
mies ; make them, O Lord like Oreb and Zeeb,
and all their Princes as Zeba and Zalmunna ;
Defend me, O God, this night and ever, a-
gainst them that rise up against me, for thou

The Kings Psalter.

are many in number ; And let them know that
thou art my God in whom I trust, for my hope
standeth in the Name of the Lord, who hath
made Heaven and Earth, to whom with the
blessed Trinitie, three Persons and one God, be
glory and praise for evermore. Amen.

Glory be to the Father, &c.

H Y M N.

TELL me you bright Stars that shine
Round about the Lambs high Throne ;
How, through the Bodies once like mine,
How you are thus glorious grown.

Hark, with one voice they reply ;
This was all our happy skill :
We on Jesus fixt our eye,
And his eminent followers still.

As we clearly saw their mind
Set and rul'd, we order'd ours :
Both this state alone design'd,
Up towards this strain'd all our powers.

Taught by Temperance we abstain'd
From all less, for greater goods :
Slighting little drops, we gain'd
Full, and sweet, and lasting Floods.

Arm'd with Fortitude we bare
Lesser evils, worse to fly :
Mortal death we durst out-dare,
Rather than for ever die.

Justice

The Kings Plaster.

Justice we observ'd, by giving
Every one their utmost due :
That in peace and order living :
All might freely Heaven pursue.
Prudence govern'd all the rest ;
Prudence made us still apply
What was fittest, what was best ;
To advance great Charity.
On those golden wheels of Grace,
That Loves fiery Chariot bear ;
We arriv'd at this bright place ;
Follow us, and never fear.
O sure truth ; O blest attestors ;
O that all the world may prove
Of both these such strong digesters,
That both these may feed their love.
Him who made us all for this ;
Him who made himself our way ;
Him who leads us unto bliss ;
May all praise, and all obey.

Antiphon.

*Blessed be thy Name, O Lord, who hast provided us
so great rewards, and strengthened our hopes with so
many witnesses.*

S. A Private Prayer for all times.

S As unto my soul, O God, thou art my Sal-
vation ; claim me therefore as thy right,
keep me as thy charge, and love me as thy
child ;

The Kings Psalter.

child; fight for me when I am assaulted, heal me when I am wounded, and revive me when I am destroyed; O thou preserver of men, have mercy on me for thy Names sake. Amen.

Glory be to the Father, &c.

H Y M N.

The Sun by Prayer
Did cease his course and staid:
The hungry Lyons
Fawn'd upon their prey;
And walled passage
Through the Sea it made.
From furious fire
It banish'd heat away:
It shut the Heavens.
Three years from giving rain;
It open'd Heavens,
And showers pour'd down again.
Oh may our Prayer,
Dear Lord, approach to thee,
Petitions hear,
And then propitious be,
Teach us to praise
Thy Name with one accord,
That we may sing
Due praise to thee, O Lord.

Antiphon.

Prayer is the Souls Artillery, wherewith it penetrates the gates of Heaven.

The Kings Psalter.

An Alphabet of Lessons for the instruction of Youth.

A

As the Clay is in the Potters hand to fashion it at his pleasure, so man is in the hand of him that made him, to render to them as liketh him best, wherefore fear thou the Lord.

B

Bless them which persecute you, bless, and curse not, neither be wise in your own conceit.

C

Children being haughty through disdain, and want of nurture, stain the nobility of their kindred: wherefore be thou humble, and meek, even as Christ himself was.

D

Dishonour not a man in his old age, for even some of us was old.

E

Eat as becometh a man, those things which are set before thee; and devour not, lest thou be hated.

F

Flee from sin, as from the face of a serpent; for if thou comest to wear it will bite thee, the teeth thereof are as the teeth of a Lyon slaying the souls of men.

G Give

The Kings Plalter.

G

Giue not thy mind unto gold, for it hath destroyed many, and perverted the hearts of Kings.

H

Hate not laborious work, neither Husbandry, which the most High hath ordained.

I

Judge of thy neighbor by thy self, and be discreet in every point.

K

Knock, and it shall be opened unto you; ask, and it shall be given you; seek, and you shall find.

L

Love thy friend, and be faithful to him, yea, love thy neighbor as thy self.

M

My Son, help thy Father in his age, and grieve him not so long as he lieth.

N

Never trust thine Enemy; for he will weep with his eyes, but if he find an opportunity, he will not be satisfied with blood.

O

Obedient them that have the rule over you, and submit your self; for they watch for your soul, as they that must give account, that they may do it with joy, and not with grief.

P

Prepare what to say, and so thou shalt be heard,

The Kings Plalter.

heard, bind up instruction, and then make an-
wer.

Q

Quarrel not at all, but put off anger, wrath,
and malice, and let not blasphemy, and filthy
communications enter into your mouth.

R

Reproach not a man that turneth from sin,
but remember that all men are worthy of pu-
nishment.

S

Scrive not with a mighty man, lest thou
fall into his hands.

T

Three sorts of men see thou avoid, as harm-
ful and odious; a poor man that is proud, a rich
man that is a lyer, and an old Adulterer that
doth.

U

Use not to make any manner of lye, for the
custom thereof is not good.

W

Watching for riches consumeth the flesh, and
the care thereof driveth away sleep.

X

Xantippe the scolding Wife of Socrates, was
an ill example for vertuous Women.

Y

Yield your self unto the Lord, and serve him,
that the fierceness of his wrath may turn
away from you.

Z

Zion shall be redeemed with Judgment, and
her converts with righteousness.

Loyal

The Kings Plaster.

Loyal Prayers for every day of the week, beginning with the Letters of the Name of our Sovereign Lord King CHARLES.



C. Munday.

Consider, O Lord, our enemies, how many they are, and they bear a tyrannous hate against us.

CAST us not away, O Lord, in the time of
Circumstantial danger; Arise, O God, and de-
fend us from our foes, it is a sure token of thy
tenderness

The Kings Psalter.

gi- tender mercy, O Lord, that we and our Naval
strength, that fighteth for us in the deep, are
not consumed; in the midst of their destruction
and judgment thou hast remembered mercy, and
hast saved; Not unto us, O God, not unto us,
be the praise and glory, but to thy Name, O
Lord God of Hosts. Amen.

Glory be to the Father, &c.

H Y M N.

H Ark, my Soul, how every thing
Strives to serve our bounteous King;
Each a double tribute pays;
Sings its part, and then obeys.

Natures chief and sweetest Quire,
Him with chearful Notes admire:
Chanting every day their lands;
While the Grove their Song applauds.

Though their voices lower be,
Streams have too their melody;
Night and day they warbling run;
Never pause, but still sing on.

All the Flowers that gild the Spring,
Higher their still Musick bring;
If Heaven bless them, thankful they
Smell more sweet, and look more gay.

Onely we can scarce afford
Due thanksgivings to the Lord:
We, on whom his bounty flows;
All things gives, and nothing owes.

Wake

The Kings Psalter.

Wake for shame my sluggish heart,
Wake, and gladly sing thy part :
Learn of Birds, and Springs, and Flowers,
How to use thy nobler Powers.

Call whole Nature to thy aid ;
Since 'twas he whole Nature made :
Joyn in one eternal Song,
Who to one God all belong.

Live for ever glorious Lord !
Live by all thy works ador'd :
One in Three, and Three in One,
Thrice we bow to thee alone.

Antiphon.

*To know thee, O Lord, is the greatest learning, and
to be known of thee, the greatest happiness.*

H. Tuesday.

Haste thee, O God, to deliver us, make haste to
help us, O Lord.

Hear our prayers, O God, and let our cry
come unto thee, in the time of our trouble
we lift our hands and our hearts to thee, vouch-
safe then, O Lord to save us, and our Ships
and Rabies that are upon the Seas, and the
persons of those that are in them, give thine
Angels a charge over them, help, O Lord, and
save them for thy mercies sake, that they may
bring home Honor and Ador to our gracious
King, Peace and Plenty to our Kingdoms, and

The Kings Psalter.

a safeguard to those that on their lawfull occasions travel upon the Seas: grant this for thy mercies sake, and for the merits of Iesus Christ, our Mediator and Advocate. Amen.

Glory be to the Father, &c.

H Y M N.

Come let's adore the gracious hand,
That brought us to this light:
That gave his Angels strict command,
To be our guard this night.

When we laid down our weary head,
And sleep seal'd up our eye:
They stood and watcht about our bed,
To let no harm come nigh.

Now we are up, they still go on,
And guide us through the day:
They never leave their charge alone,
Whate're besets our way.

And oh my soul, how many snares
Lie spread before our feet!
In all our joys, in all our cares,
Some danger still we meet.

Sometimes the sin doth us o'ertake,
And on our weakness win:
Sometimes our selves our ruine make,
And we o'ertake the sin.

O save us, Lord, from all those darts,
That seek our souls to slay:

Save

The Kings Psalter.

Save us, from us, and our false hearts ;
Lest we our selves betray.

Save us, O Lord, to thee we cry,
From whom all blessings spring :
We on thy grace alone relie ;
Alone thy glory sing.

Glory to thee, Eternal Lord,
Thrice blessed Three in One ;
Thy Name at all times be ador'd,
Till time it be self be done,

Antiphon.

*If we receive all we have of God, why do we boast
as if we had it of our selves ?*

A. Wednesday

Awake, and stand up to judge our quarrel; avenge
thou our cause, our God and our Lord.

A Ssist us mercifullly, O Lord, in these our
Supplications and Prayers, and dispose
the way of thy servants towards the attain-
ment of everlasting Salvation ; that among
all the changes and troubles of this mortal
life, they may ever be defended by thy most
gracious providence, through Jesus Christ
our Lord. Amen.

Glory be to the Father, &c.

H Y M N.

L Et others take their course,
And sing what Name they please :
Let wealth, or beauty be their theme,
Such empty sounds as these.

The Kings Psalter.

For me I leane readmire,

A lump of burnisht clay :

How e're it shines, it is but dust ;

And shall to dust decay.

Sweet Jesus is the Name,

My Song shall still adore ;

Sweet Jesus is the charming Word

That does my life restore.

When I am dead in grief,

Or, which is worse, in sin :

I call on Jesus, and he hears,

And I to live begin.

Then, Lord, for ever may

Thy throne establish'd be :

For ever may all hearts and tongues

Sing Hymns of praise to thee.

Antiphon.

Who is like unto thee, O Lord, among the gods ;

Who is like unto thee, terrible in thy judgments ?

R. Thursday.

Rejoyce, O Lord, the souls of thy servants, for

unto thee do we lift up our hearts.

R Remember not, O Lord, our former iniqui-

ties, let thy tender mercies speedily pre-

sume us, for we are brought very low ; Help us,

O God of our salvation, for the glory of thy

name deliver us, and purge away our sins for

thy Names sake, that we thy people, and the

thy

The Kings Psalter.

Keep of thy pasture, may give thee thanks for
ever. To all generations we will shew forth
thy praise, for thou O Lord art worthy of all
honour, Glorie, Might, Majesty, Power, and
Dominion, world without end. Amen.

Glory be to the Father, &c.

HYMN.

O Pen thine eyes, my soul, and see
Once more the light returns to thee :
Look round about, and chuse thy way
Thou mean'st to travel o're to day.

Think on the dangers thou may'st meet,
And always watch thy sliding feet.

Think where thou once hast saine before,
Observe the place, and sin no more.

Think on the help thy God bestows ;
Contrive to steer thy life by those :
Think on the sweets thy soul did feel
When thou didst well, and do so still.

Think on the pains that shall torment
Those sinners bold that ne're repent :
Think on the joys that wait above
To crown the head of holy love.

Think what at last will be thy part,
If thou go'st on where now thou art :
See life and death, set thee to chuse ;
One thou must take, and one refuse.

O Lord be thou my perfect guide,
So shall I never step aside ;

The Kings Psalter.

Still make me walk, still make me tend,

By thee my way, to thee my end.

All Glory to the sacred Three,

One undivided Deity :

As it hath been in ages gone,

May now, and ever still be done.

Antiphon.

*The day will come, it will infalibly come, when
God will destroy all that work iniquity.*

L. Friday.

Let the words of our mouths, the meditations of
our hearts, the actions of our bodies, and the
desires of our souls, be now this day and ever,
acceptable in thy sight, O God our Strength,
and our Redeemer.

L O D God Almighty, Father of all mercies,
and of our Lord Jesus Christ, Heaven
and Earth is full of the Majesty of thy Glory;
we thy unworthy servants here before thee at
this time, desire humbly to thank thee for all
thy mercies, which from time to time thou hast
been pleased to bestow upon us, notwithstanding
the abundance of sins which we have
committed against thee: we confess, O Lord, is
is infinitely more thy mercies than our merits
that we have not been long since confounded,
for we have sinned against thee with an high
hand, ever pouring in, but never pouring out
any filthiness, day after day adding one sin

The Kings Psalter.

unto another, as if we were born to no other end but to sin against thee, if thou. O Lord, shouldst be extreme to mark what is done amiss, who were able to abide it: Have mercy upon us miserable sinners, spare us, good Lord, spare thou them which confess their faults, and be not angry with us for ever; forgive us our sins, and shew us the light of thy countenance, and we shall be safe: watch over us this day for good, and not for evil; keep us from running into any gross sin, or from being led into any lewd temptation, especially those whereunto by Nature we are most inclined; be good unto us, O Lord God, above all that we are able to deserve or to desire, and all for thy mercies sake, and thy dear Son Christ Jesus his sake, to whom, together with thee, and the holy Spirit, be ascribed as is most due, all honor, praise, and glory, now and for evermore. Amen.

Glory be to the Father, &c.

HYMN.

MY God, had I my breath from thee,
This power to speak and sing?
And shall my voice, and shall my song,
Praise any but their King?
My God, had I my Soul from thee,
This power to judge, and chuse,
And shall my brain, and shall my will,
Their best to thee refuse?

The Kings Psalter.

I have, not this alone, or that,
Hast thou bestow'd on me;
But all I have, and all I hope,
I have and hope from thee.

And more I have, and more I hope,
Than I can speak or think:
Thy blessings first refresh, then fill,
Then overflow the brink.

Glory to thee, Immortal God,
O great Co-equal Three;
As at the first beginning was,
may now and ever be.

Antiphon.

*A good Conscience is a continual Feast, and a peace-
ful Mind the Antepast of Heaven.*

E. Saturday.

Evermore will we praise the Lord, for his mercies
endureth for ever.

Evermore, Lord God, we desire to render
unto thee all humble and hearty thanks,
for thy infinite mercies, which through the
whole course of our lives we have received at
thy hands: Lord, what art we, that thou
shouldest be mindful of us: what is man, that
thou shouldest vouchsafe to hear him, or the son
of man, that thou shouldest visit him: we have
sinned, O Lord, we have sinned against thee, we
have offended against thy holy Laws, daily

The Kings Psalter.

adding one sin unto another, without any true repentance, drinking iniquity as it were water, so that from the crowns of our heads to the soles of our feet, there remains no part that is found, but sin like a loathsome leprosie is grown over us, and we are become vile in our own eyes, how much more abominable in thy sight, O God, that canst not behold iniquity: but O thou that art the Physician of the soul, that canst kill, and canst make alive, say unto our souls, Be ye clean, and we shall be clean; speak peace to our consciences; give us that peace the world cannot give, forgive us our sins of Omission, and our sins of Commission, the sins which we have committed our selves, and the sins which we have caused others to commit, Lord lay them not to our charge; make us clean, and by thy mighty Power enable us so to continue; hear us, and help us, and do abundantly more for us, we beseech thee, than we are able to ask or think, and that alone for thy mercies sake, and thy dear Son Christ Jesus his sake, to whom be all Honor and Glory, now and for evermore. Amen.

Glory be to the Father, &c.

H Y M N.

ANd now, my soul, canst thou forget
That thy whole life is one long debt
Of love to him, who on the Tree
Paid back the flesh he took, for thee?

The Kings Prayer.

Lo, how the streams of precious blood,
Flow from five wounds into one flood;
With these he washes all thy stains,
And buys thy ease with his own pains.
Tall Tree of Life! we clearly now
That doubt of former ages know;
It was thy wood should make the Throne,
Fit for a more than Solomon.
Large Throne of Love! royally spread
With purple of too rich a red:
Strange costly price! thus to make good
Thine own esteems with the Kings blood!
Hail! fairest Plant of Paradise;
To thee our hopes lift up their eyes:
O may also thy Branches shoot,
And fill the Nations with thy fruit.
O may all reap from thy increase,
The just more strength, the sinner, peace:
While our half-wither'd hearts, and we
Engrafe our selves, and grow on thee.
Live, O for ever live, and reign,
Blest Lamb, whom thine own love hath slain:
And may thy lost sheep live to be
True lovers of thy Cross, and Thee.

Antiphon.

*This is, alas, the land of the dying; but we hope to
see the glory of our God in the land of the living.*

The Kings Psalter.

S. Sunday.

Sing we unto the Lord a new Song, for he hath dealt bountifully with us.

Sacrifice of Praise and Thanksgiving are to be given to thee, O God, for thou art a gracious Father, and rich in mercy to all that call upon thy Name; We, O Lord, desire to yield thee humble and hearty thanks, for preserving us from all manner of perils, not onely this night, or this week last past, but from the beginning of our lives. We thank thee, O Lord, that thou hast been pleased to bring us safe to the light of this thy day, and to the comforts which are consecrated for thy honor, and appointed on this holy Day for thy Service; to inspire our hearts, most gracious Lord God, with the Majesty and Glorie thereof, that we may wholly decline our own affairs, and may with delight seek thee in the use of thine Ordinances, and may study with all our mights, to perform those duties which thou dost this day expect from us: And since thou, O Lord, wilt be sanctified in all that draw near to thee, we beseech thee to pass by all our transgressions, cast them out of thy sight, and accept of us in the merits of thy Son Jesus, that when we shall visit thy Temple, and approach to thine Altar, our prayers may come up before thee as incense, and the lifting up of our hands as an evening Sacrifice; And as we are desirous that thou shouldst hear us when we call upon thee, so we beseech

The Kings Psalter.

Teach thee give us grace to hear thee, when in
thy Word and Ministry thou callest upon us ;
endue our hearts with reverence when we hear
it, with meekness when we receive it, and so
strengthen us with Faith, that we may build
thereon as on a rock, the fabricks of our salva-
tion : Lord, hear us, and answer us, do with
us and for us according to the riches of thy
mercy, and that for thy dear Son Christ Jesus
his sake, in whose Name and words we desire
to be farther heard, saying as he himself hath
taught his Disciples in his most holy Gospel,
Our Father which art in Heaven, &c.

Glory be to the Father, &c.

H Y M N.

BEhold we come, dear Lord, to thee!

And now before thy Throne ;

We come to offer on our knee,

Our vows to thee alone.

What e're we have, what e're we are,

Thy bounty freely gave :

Thou dost us here in mercy spare,

and wilt hereafter save.

But, O, can all our store afford

No better gifts for thee?

Thus we confess thy riches, Lord,

And thus our poverty.

'Tis not our tongue or knee can pay

The mighty debt we owe ;

The Kings Psalter.

Far more we should than we can say,
Far lower than we bow.

Come then, my soul, bring all thy powers
And grieve thou hast no more,
Bring every day thy choicest hours,
And thy great God adore.

But above all prepare thy heart,
On this his own blest day:
In its sweet task to bear thy part,
To Sing, and Love, and Pray.

Glory to thee, eternal Lord!

Thrice blessed Three in One,
Thy Name at all times be ador'd;
Till time it self be done.

Antiphon.

*This is the day which the Lord hath made, let us
be glad and rejoyce therein.*

The close out of the Holy Scriptures.

The Lord bleſs us and keep us, the Lord
make his Face to ſhine upon us, and be graci-
ous to us, the Lord lift up his countenance upon
us, and giue us peace.

Glorie be to God on high, on earth peace,
good will towards men. Amen.

Meditations holy and humane, on ſundry occaſi-
ons, divided into Chapters.

Chap. 1. Of ſerving God.

God will haue no time to ſaue us, if we
find no day to ſerue him.

The Kings Psalter.

1 Shall we have six days in seven, and God none?

2 Publick Worship is the Pillar of Religion, and high Service of Almighty God.

3 If every one taketh away his stone, we will pull down the Pillar, to the ruine of Religion.

4 In the Church we are before Gods face as well as mans.

5 It is both a scandal to man, and a scorn to God, to be irreverent in the Church, to dare, and jeer God to his face.

6 The truest picture of the Saints with God in heaven, is a Congregation devout at Gods Worship on earth.

7 We cannot do better than to go to Heaven: nor worse, than to do any thing ill, or uncomely in it.

8 The Devils misbehaviour in Heaven will bring him into hell.

9 He that laughs in the Church, is tickled by the Devil.

A Parable of the Pharisee and Publican.

10 Two men went up into the Temple to pray, the one a Pharisee, and the other a Publican.

11 The Pharisee stood and prayed thus within himself, God, I thank thee, that I am not as other men are, Extortioners, Unjust, Adulterers, or even as this Publican.

The Kings Psalter.

13 I fast twice in the week, I give tithes of
all that I possess.



14 And the Publican standing afar off
would not lift up so much as his eyes unto
Heaven.

15 But smote upon his breast, saying, God
be merciful to me a sinner.

16 I tell you this man went down to his
house justified rather than the other; for
every one that exalteth himself shall be abased,
and he that humbleth himself shall be exalted.

Chap. 2. Of delaying to be good.

If God calls to day, shall we go to morrow
shall the Devil have the flower of our age
and God the bran?

The Kings Psalter.

1 It is a desperate resolution to fall into the
middle of sin this week, in hope to rise the next.

2 For the longer we keep off from God, his
acceptance is the more doubtful.

3 And mans performance is more difficult,
because Satan hath the greater power over
him, and sin in him, by the strength of custom,
which to conquer is a miracle.

4 Repentance too hath a greater task, more
sins to wash, knots to loose, rats to dig, foes
to kill.

5 The best fruit of sin is repentance, the
rest is shame and death.

Chap. 3. Of Presumption.

1 It is the Devils lullaby, to sleep out the
time of salvation, as did the five foolish
Virgins.

2 None but a poisonous spirit will suck the
strength out of the flower of mercy.

3 It is in the confidence of Mercy, to put
contempt on Justice.

4 It is to leave the soul at last without all
hope of succor and sanctuary, because guilt
is not fit to offended Justice, and hath no re-
medy else but abused Mercy.

5 Gods best Saints have been fearing men,
and shall sinners be presumers?

6 I presume of that which is not mine, but
Gods life, and Grace: with either of which I
am undone for ever, and yet I provoke God,
without whose mercy I can have neither.

Chap.

The Kings Plaster.

Chap. 4. Of Despair.

IT is the sin of Hell, not fit for them that live on Earth, who may be in a state damnable, but not condemned.

2 The sin against Heaven; not a treason against God, but a murderer of the Godhead, in which Judas sinned more than in his treason.

3 The sin on earth, capable of a cure two ways, by consideration and caution.

Consider

4 If I have a world of sin to damn me, God hath a sea of mercy to drown it.

5 No stains or guilts can make a soul so vile, but Christs blood can cleanse it.

6 The Remedy of Repentance was experienced by David, Peter, Manasseh, Magdalen, Paul, and others.

Beware before of the sin of Presumption.

7 From the precipice of false hope, are the most fearful and fatal falls into despair.

8 Wo to him that lies under the temptations to despair, for himself and the Devil are his foes, and no man of God his friend.

Chap. 5. Of Discontent.

The discontented man is a Watch overwound, wrested out of tune, and goeth false.

2 Discontent filleth the soul more with considerations of its unhappiness, than with thoughts of the remedy.

The Kings Plaster.

3 Nay its so bussed with the thoughts of the mischief, that it alloweth no leisure for those of a release,

4 Discontent entails the mind to misery, smothered sorrows grow.

5 Look not so much how many there are in better condition than thy self, but how many more in a worse.

6 Its impossible to bring things to our mind, let a man bring his mind to things, and since he is not what he desireth to be, let him desire to be what he is.

7 Apprehension of wrongs make men more injuries than are offered them.

8 Prosperity would be union, but for adversity.

9 Is the matter of thy discontent in thy power, remedy it; is it not in thy power, submit.

Chap. 6. Of Swearing and Blaspheming.

The Jews kept their ears at it, and shall Christians open their mouths for it?

2 It is treason against the Divine Majesty, and a high ingratitude:

3 For God made our tongues to glorifie him, and we make them instruments of sin.

4 There is great danger in it; the law says of condemnation.

5 There is no profit, credit, or pleasure in it, a meer sin without morib to excuse it.

6 If offence is aggravated by custom: then a man shall dare to get, and keep an habit against Heaven.

7 There are means to be used for the losing as well as getting custom.

8 For Gods Name, O Lord, Jesus, Christ use other words, as, O strange, O rare, O me with as good sence, and less sin.

9 Punish thy slips by biting of thy tongue by giving an Alms, or by saying the Lords Prayer.

Chap. 7. Of Lying.

The Devil first spake, and ever since taught this language.

2 The death of mankind was drawn in first from the breath of that serpent.

3 Speech brought forth with a lie, is contrived in Adultery.

4 He that loveth a lye, divorceth his sou from truth, Gods daughter, and espouseth it to falshood, which is the Devils.

5 The Devils daughter hath damnation for her dowry; so hath lying, it is a sin of air but ends in fire.

6 The primitive Christians would rather die than lye, chusing rather the loss of life than such a stain upon the Conscience.

7 To scatch, and leave this sin; do nothing foul to be blushed at, and thou shalt not need a lye for a mask.



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The Kings Psalter.

Chap. 8. Of Slandering.

IT makes our mouths black, and us, to spit
Ink in our brothers face.

2 To wound a good mans fame, is to throw
dirt at God himself, for the righteous are pre-
cious in his sight.

3 To wound a man of God so, is yet worse,
for it kills so many souls as believe the slan-
ders; and his ministry lies a bleeding if his
credit receiveth his wound.

4 Be deaf to obloquy, which is the cruel
way naturally to become dumb to it.

5 Neither believe, nor devise ill reports.

Chap. 9. Of Idleness.

IT is a sad thing to come into the world, one-
ly to live and die.

2 To live a life of idleness, is a lingering
death even in our life.

3 If we are idle in our duty towards God,
we must needs be too busie in serving the de-
vil.

4 It is the spaw of lust; as standing wa-
ters corrupt soonest, and swarm with loathsome
creatures.

5 It is the shame of a man; a baseness be-
low all creatures, even from the Emmet to the
Angel.

6 It is the Porter of want in this world,
and of everlasting ruine in the world to come.

7 Heaven is worth our labor; Eternity is
the reward for the expence of a little time.

The Kings Psalter.

8 Christ took pains to save thy soul, the Martyrs sweat and bled to save theirs, and shall not we sweat to save ours?

6 The Devil is watchful to destroy our souls, and shall we take no care to preserve them?

Chap. 10. Of Gluttony.

It is a sin man is not made for, but is undone by.

2 It makes man a swine; his Belly is his God; his Parour, his Paradise; the Kitching, his Church; first and second Courses, his Services; his hours of Devotion, Meal-times; his Creed is in his Cook; his Decalogue, in his Dishes.

3 The company of Epicures, his Communion of Saints; and death everlasting, his end.

4 It is a sin that is always mother of another: for Luxury never wants a womb, where Gluttony hath a belly.

5 It is oftentimes sister to a multitude of sins.

6 It makes a man wretched as a beast, for even here it bars him of the greatest blessing, health, and of his chiefest boon, long life, and his onely bliss, pleasure.

7 For, fulness is the mother of sickness, and sickness is the nurse of death.

8 The Glutton even then diggeth his grave with his teeth, when he most pampers his palate.

The Kings Psalter.

9 Before the Flood the life of Man was ten
one longer than now, because his Diet was
wenty to one less.

Chap. 11. Of Lasciviousness and Luxury.

The sin of unchastity is bad, foul, fearful,
and prebailing: For

2 The more lust is served, the less it is sa-
tisfied.

3 It is sacrilegiously to make a Stew of
Gods Temple, the Body.

4 It is short pleasure for an everlasting
ann.

5 It stains the Conscience, wounds Health,
Honour, Estate, and Reputation.

6 Take heed therefore of the things that be-
st and nourish lust.

7 Covenant with the eyes against lascivi-
ous Persons, Pictures, and Gestures.

8 Stop thy ears against all lustful Songs,
and Discourses, and Devices.

9 Keep the heart from excessive sleep, meats,
and drinks, or such as are known to be proba-
tive.

10 Temperance and Sobriety, are great
friends to Chastity.

Chap. 12. Of Nature.

A Reason is an assistant to Nature, and Experi-
ence is the Touch-stone and perfection
of Art.

2 It is difficult to make that straight by
it, which Nature hath made crooked.

The Kings Psalter.

3 Let Nature have what is requisite; though affection be denied it.

4 Nature with Learning is rude, and Learning without Nature is foolish.

5 All things are Artificial, for Nature is the Art of God.

Chap. 13. Of Pride.

I never yet found Pride in a noble Nature nor Humility in an unworthy Mind.

2 It is Gods hate; other sins fly God, but this flies at God, and God at it.

3 It is mans bane; it went before the Fall of Angels, and Adam, and doth go before destruction.

4 It is Christs scorn; in his birth, life, death, all humility, nothing of pride.

5 Why should man be proud? a grave will be the end of his body, and hell (without pardon) the end of a sinning soul.

6 What can he boast of? his riches, the perfections of his body or soul, are all the gifts of God, and no man but is liable to surrender whensoever God shall please to summon him.

Chap. 14. Of Anger, Rage, Cruelty.

Anger deferred, alwayeth; continued, increaseth.

2 In Correction take heed of being angry lest thy inordinate passion provoke thee to inordinate actions.

3 Hasty and forward speeches begets anger, wrath; wrath, revenge; and revenge

The Kings Psalter.

4 There is a great severity, and as little discretion in favouring all, as in favouring none.

5 The angry man is unhappy in this, that his friends dare not give him counsel.

6 Moderate anger is the sinew of the soul; and increaseth valour, when mixed with discretion.

7 Holy anger makes even a Saint either a Beast or a Bedlam.

8 Wrath shuts God out of the heart, and lets in the Devil.

9 To rule over anger is to be above a Conqueror, but to serve it, is to be below a slave.

10 Wrath is opposite to health, and grace, and so an enemy to body and soul.

11 If thou art angry, repeat to thy self the Alphabet, or Criss-cross-row, before you speak, or act, or say the Lords Prayer, the Creed, or some other lesson of Scripture.

Chap. 15. Of Envy.

Envy is a snake in the heart, poisoning the fountain of actions, and stinging the mind, and the walking of the spirits, and weakening of the body.

2 The heart will endure no such snake in it, if it have Faith in Gods providence, whose eyes and ears Envy quarrels.

3 Or if it hath love to God and heaven, for there the more hies, the more inheritance.

The Kings Plalter.

4 O to man on earth; for we not grieve,
but joy at their good whom we love.

5 Humility is a good antidote against envy,
for pride breeds this snake.

6 If we have pity, we will eye man as mortal and mutable.

7 Dead Pompey made Cæsar weep.

Chap. 16. Of Malice.

Malice is a Toad swelling with venom in the heart: To God, who is love, it is most odious, because, like the Devil, it is most abominable.

2 Men are mortal, their enmities therefore should not be immortal.

3 Men are mutable; whom now I hate I may hereafter need.

4 Men are amiable; all made after the Image of Almighty God, and bought by the blood of his Son Jesus Christ.

5 If there be antipathy in Nature, it must be mastered by Grace, which must do miracles to Nature.

6 Beware of anger, that if it kindle, it continue not to be wrath, and so cool into malice.

Chap. 17. Of Revenge.

The sin of Revenge strikes at God and man.

2 It invades Gods Privilege, and wrests the sword out of his hand.

3 It is an enemy to Nature, for men that are

The Kings Prayer.

are born without Arms, Should live without
revenge.

4 Cæsars memory was noble, to forget no-
thing but wrongs.

5 Copals by an injury is a most excellent
Mistray.

6 Beware of self-love, and wrath, the fa-
ther and mother of revenge.

Chap. 18. Of Fear.

The fear of God is the strength of man.

2 Love is the foundation of fear, he is
not long fear'd that is not always loved.

3 Whoso doth truly fear God, doth faith-
fully serve him, really love him, zealously adore
him, and doth good cheerfully.

4 The servant fears, and hates.

5 The son fears, and loves.

6 And folly fears what it cannot avoid.

7 If thou wilt not fear, do not hope.

8 Fear thy choice, rather than rue the
chance.

9 He is soonest hurt that fears most :

10 For fear betrayeth the succors of rea-
son.

11 Moderation in enjoying what we have,
and desiring what we have not, casteth out
cares and fears.

Chap. 19. Of Impatience.

Impatience is an insurrection against the
Government of God, and a sin of an ever-
lasting date; for the impatient man is in

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perpetual motion of misery, till at rest in his grave.

2 It is a Tutor to despair, and a Factor for Apostacy.

3 A sin which wastes the soul and weakens life, depriving it of a calm of Conscience, in Tempests of trouble.

4 A sin, so forbidding man to improve life, that rather than he shall die a Martyr, it will not suffer him to live a Saint.

5 By way of remedy against this sin, consider, Calamity is a common lot, from which noz Saints noz Princes have any priviledge, noz had he that was King of Saints, and Kings.

6 Study Christs Cross, no water so bitter, but that wood will sweeten it.

Chap. 20. Of ill Principles.

It is an ill principle to think thy self good, because thou seest another worse, by that rule there shall be but one man bad in the world, that is the worst.

2 So likewise to think thy self not bad, because particularly good, by which rule, because no man is universally ill, there should not be one sinner.

3 Think not thy life good, if thy heart be honest; a wrong meaning marres a good action; a right makes not a good conversation.

4 Not to be an Hypocrite, is good; and so it is, not to be pzoephane.

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5 Not to shew more good than I am, is good ;
but to be les good than I should be, is better :

6 So then, if I think as I should, I must do
as I think.

7 Think not thy self good, because godly by
fits ; a habit of strength, not a fit, makes a
healthy man ;

8 A constancy of good carriage, not an act
now and then, makes an holy one : we shall be
judged by our ways, not our steps.

9 Think not thy self good, because thy belief
is right, for the devils believe and tremble :
a good belief, and a good life, it is that makes a
good man.

10 Believe thy self a Cherubim, and like
not a Saint, thou art but a Devil ; to thy fan-
cy an Angel, but in Gods eye a Fiend ; thine
own elect, but Gods reprobate.

11 Think not thy soul well, if absolved of
her sins ; for offended Justice will punish no-
thing more than abused mercy.

12 Think not that the practice of Piety be-
longs to the Cloyster and the Clergy : their ob-
ligations may be more, but thy duties are no
les.

13 To prevent these kind of sins, ill habits
are to be avoided : for

14 An ill custom is a second nature.

15 An inveterate disease it is, which to keep
is death, and to leave impossible.

16 Entrance into a guilt tears off the veil
of

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of shame; but continuance whores the forehead.

17 Entrance conceives continuance; this begets custom, and that impudence.

18 Beware of ill company; how canst thou breed a plaguy body, and sit with a pestilent soul?

19 Fly all such infectious sinners, and let thy prayers be

Lord have mercy upon them.

Chap. 21. Of Death.

Die thou must, and after live in weal or wo for ever; and after death is no time to escape the wo if thou dost lose the weal; as thou dost tender then Eternity, look unto thy life:

2 For die thou must, but knowest not where, whether in House or Field, on Land or Water, on Bed or Board; it doth then behove thee everp where to look to it.

3 Die thou must, but knowest not how, whether by a violent or natural course; by a casualty, or an infirmity; lingringly, or suddenly, then everp where look for it.

4 Die thou must, but knowest not when, whether in the day or night, this or that, or the next day, this or that hour, minute, or time, whether Morn, Noon, or Even: then evermore look after it.

5 Thou hast not strength to put death under thy foot, without a Christ in thy arms.

6 Thou

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6 Thou canst not welcome the one without
fear, till thou embracest the other in thy faith,
so that thou mayest well say,

7 To whom then should I look, but to thee, O
Lord, who art my Saviour :

8 Forgive my sins, give me a repentance ne-
ver to be repented of ; and grant me thy salva-
tion, that when I die, as I assuredly must, I
may live eternally with thee, and by thee, sing-
ing Hallelujahs of Praise, Honor, and Glory,
to thee, and to the Lamb for ever.

9 All men know that the day of death will
come, yet all, & almost all, do notwithstanding
labour to put it off ; yea, even those who be-
lieve, that after death they shall live more
blessedly.

10 The last day of our life is unknown,
that all days may be observed ; the remedies
are too late provided, when the dangers of
death approach.

11 It is the opinion of Plato, that the whole
life of a wise man, is the meditation of death.

12 That death is not accounted evil, which
a good life hath gone before.

13 This temporal life, compared to the
eternal, is rather to be accounted a death than
a life.

14 They are not lost, but sent before, whom
eternity hath received.

15 What man is he that liveth, and shall
not see death ?

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16 It is appointed for all men once to die.

17 Wherefore, O Lord, so teach us to number our days, that we may apply our hearts unto wisdom.

Chap. 22. Of Judgment.

It is not for us to know the day of Judgment; but being always uncertain of the coming of the Judge, let us so live, as if we were to be judged the next day.

2 Nothing doth more set forward an honest life, than for a man to believe he shall be judged: whom hidden things do not deceive, evil things do offend, and good things do delight.

3 The great Judge of the world is not purchased by favor, nor led by mercy, nor corrupted with money, nor appeased by satisfaction, or repentance.

4 Let the soul while it hath time here, labor for it self by repentance, so long as here is place for mercy, for in the other world is the place of Justice.

5 In the day of Judgment we can have nothing to answer for our selves, where Heaven, Earth, the Air, Water, and the whole World shall witness our sins against us; and if all else should be silent, our thoughts, and our works especially shall stand before our eyes, accusing us before God.

6 On the right hand will be our sins accusing us, on the left hand innumerable Devils, underneath us the terrible dypness and darkness

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nells of hell, above the Judge offended, without the world burning; within the conscience tormenting; there shall the righteous scarcely be saved.

7 Alas miserable sinner, whither wilt thou fly? since to hide thy self is impossible, and to appear is intolerable.

Chap. 23. Of Time.

Time and Providence may do any thing.

2 Truth is the issue of Time, by whom all secrets are discovered and laid open.

2 Time past may be repented of, but not recalled.

3 The beginnings of things is in our own power, but the ends thereof in Gods.

5 He that refuseth to repent and be reformed to day, perhaps may die before to morrow.

6 Let no day be spent without some remembrance how thou hast bestowed thy time.

7 Vespasian thought that day lost, wherein he had not gained a friend.

8 Blessed are they that keep Judgment; and he that doth righteousness at all times.

Chap. 24. Of Discourses, Jestes, and Censures.

That is the worst jest, that is a close earnest.

2 It is not good jesting with edge-tools.

3 It is more to know when to be silent, than when to speak.

4 He that thinketh much, and sayleth little, speaketh most.

5 Hear

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5 Hear and learn when you are young ; discourse and jest when you are old.

6 But remember , they commonly know least that censure most.

7 And he that understandeth himself , or others , will rather wonder that things are so well done , than censure them for being no better.

8 Give me a man that speaks reason , rather than Authors , and sence rather than Splogisms , the one argues a good judgment , the other onely reading.

9 It is a greater commendation to say that a man is wise , than that he is well read.

10 He that flattereth unworthily before a mans face : will detract as unworthily behind his back.

11 So much as you hear any man detract from anothers worth , so far he comes short of it himself.

12 There are many that in words are ready to praise that which is good , but few that in works are ready to follow the same.

13 Perfect praise and felicity consisteth in a contented life , and a happy death.

14 Praise encourageth the Spirit to do great and mighty things , and nourisheth true vertue where it is begun.

15 Commendations make the labor , light ; the wit , studious ; and the hope , rich.

16 Three things are commendable in a

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Schollar, silence in his Tongue, diligence in Reading, and civility in his Behaviour.

17 As the shadow followeth the body, so praise followeth vertue.

18 There is no day so clear but hath some cloud, nor any vertue so compleat, but it is subject to the scandals of the envious.

Chap. 24. Of Moderation, Mean.

All evil lieth in extremes, that is, either in too much or too little; all good lieth in a mean, that is, neither too much, nor too little; which is both the best, and the safest condition.

2 In Musick the Mean is the sweetest part.

3 Fire hath always smoke, as extremes hath always trouble.

4 A certain King demanded counsel of a Bishop, the Bishop called for a large sheet of Parchment, whereon he wrote his advice in two words, a mean on the one side, and moderation on the other.

Chap. 26. Of Marriage.

Men ought to obey the Lawes, and women to obey their Husbands.

2 He that marrieth in haste, repenteth at leisure.

3 Silence and patience are the married folks vertues.

4 Pure chastity is beauty to our souls, grace to our bodies, peace to our desires, the seal of grace, the staff of devotion, the mark of the just, the glory of life, and the comfort of death.

5 The

The Kings Psalter.

5 The best four Vertues, are Chastity,
Humility, Modesty, and Charity.

Chap. 27. Of Liberty, Obedience, Service.

To much liberty is an occasion of too much
confusion; liberty in the mind is a mark
of goodnes; in the tongue, of simplicity; in the
hands, of filching; and in the conversation,
of a defect in wit, modesty, and grace.

2 It is he is to be esteemed free, that is not
unplased to any lewd infirmity.

3 That man lieth most at liberty, that
walketh by the rule of his Religion.

4 To hate a settled conscience, is of all liber-
ties the most pleasant.

5 To serbe well, and with obedience, is a
sign of great discretion.

6 To a wise man bondage it self is liberty.

7 That Nation is truly happy, whose So-
ueraign is merciful, and whose Subjects are
obedient.

8 The obedience of wicked men is fear, but
the just man obeys for love.

9 Where reason is the master, appetite is
the servant.

10 Disobedience proceedeth from neglect, for
he shall best be obeyed, that best knows how to
govern.

11 They make oftentimes the best masters,
that in former times had been the best servants.

12 He that obeyeth those above him, is a
good tutor to those beneath him.

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13 He that is obedient consults his devotion,
his discretion, his safety, and his religion.

Chap. 28. Of Choice.

If thou chusest a Wife, consult the endowments of her mind, more than the beauty of her person, the first is the Jewel, the other but the Cabinet that holds it.

2 Be not hasty in thy Choice, lest thou do that in a day that cannot be undone in an age.

3 If thy Choice be beauty, that is not without its blasse; if riches, they have wings; if friends, they are fickle; but if vertue, thou art happy, for she alone is durable.

4 Let thy Choice alway be levelled at what is good, not what is great.

5 Moses chose rather to suffer affliction with the children of God, than to enjoy the pleasures of sin.

6 And hath not God chosen the poor of this world, rich in faith, and heirs of the Kingdom, which he hath promised to them that love him?

Chap. 29. Of Consideration.

Consider long what you do, and do quickly what you have considered.

2 A wise man thinketh upon what hath formerly been done, and doth what shall hereafter be thought upon by others.

3 He that considereth what is past, may foresee what is to come.

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4 The consideration of delights past are burthensom to a dejected mind.

5 Blessed is he that considereth the powr, the Lord will deliver him in time of trouble.

Chap. 34. Of Conscience.

A Good Conscience is a great comfort.

2 An ill Conscience is a viper in the holom of a sinner.

3 To act wilfully against the Conscience, is to rebel against the divine Laws of the Almighty.

4 The Conscience is a Diary, that contains an account of mans failings and imperfections.

5 A good Conscience is a continual feast.

6 Be careful of thy Conscience, for thou hast nothing else to accompany thee into another world.

7 A guilty Conscience is afraid befoze it is hurt, noz doth it need an accuser.

8 No plague more terrible, noz curse more grievous, than the guilt of a self-accusing Conscience.

9 Fear God, Honor the King, love thy Neighbor; hate no man, and that for Conscience sake:

10 For the end of the Commandment is charity out of a pure heart, and of a good Conscience, and faith unfeigned.

Chap. 31. Of Ingratitude.

To repay good for good, is humane; to return evil for good, is devilish; to render

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evil for evil, is wicked; but to return good for evil, is divine.

2 Write injuries in dust, but courtesies in marble.

3 He that is covetous, is most apt to be ungrateful.

4 Ever to be begging, or borrowing, without making a restitution, is an ungrateful disposition, and doth oftentimes work dissention amongst the most intimate friends and acquaintance.

5 If a man be born a fool, his Nature is his Apology, but nothing can excuse the man that is ungrateful.

6 To cast away courtesies upon an ungrateful person, is like a mans hiding his treasure in the Sea.

7 Those relations that are most strictly tied by the bands of affinity and consanguinity, are nevertheless oftentimes divided by this mischievous vice of Ingratitude.

8 There is a tincture of the monstrous sin of Ingratitude in the Natures of all men, as we are the children of disobedience, and the offspring of our Father Adam.

9 He is extreemly unthankful that will forget a courtesie, but he is impiously, and wickedly ungrateful, that shall render ill for the good he doth receive.

10 The word Ingratitude is the epitome of all impiety.

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Chap. 32. Of Beauty.

Beauty is the ornament of the body, of so bewitching a nature, that it even forceth an affection from the greatest strangers.

2 But a flower of so short a life, that it dies as soon as it is blossomed.

3 Beauty is a strong Quant, but is sometimes however captivated by the other Quant, Gold.

4 Age and sickness are great enemies to Beauty.

5 But the Beauty of the soul is permanent, as Vertue, Wisdom, which are flowers that grow not in every ones Garden.

6 They that paint themselves to become beautiful, are displeased with what God hath done for them, and by endeavoring to hide the defects of the body, they augment the number of those spots and stains that infect the soul.

7 That man is unnatural that hath not an high esteem for Beauty.

8 But Beauty without discretion, is like a pearl in a swines mouth.

9 Nature seems cruel in this, that a young man cannot dart his eyes at a Beauty, without great perill of being wounded himself.

10 The glory of young men is their strength, and the beauty of old men is the gray head.

11 How beautiful are the feet of him that bringeth peace and glad tidings of good things.

12 Favor is deceitful, and Beauty is vain,

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but a woman that feareth the Lord, she shall be praised.

Chap. 33. Of Youth.

The greatest work we have to do in Youth, is to take care that we may not need to repent in Age.

2 Youth that formerly took pleasure in brave exploits, is now turned debout, and become a jealous votary to some feminine beauty.

3 Humility is a Learning fit for Youth, and affliction makes an old man wise.

4 A youthful custom makes an old habit.

5 The young mans vertue is obedience.

6 Blushes are the beauties of the young, resolutions are the ornaments of the old.

7 The young man thinketh that the old man is a fool, the old man knoweth that he is so.

8 Short instructions are fittest for Youth, because soonest learned, and easiest remembered by them.

9 Fly youthful lusts; but follow righteousness, faith, charity, peace with them that believe on the Lord with a pure heart.

10 And remember thy Creator in the days of thy Youth.

Chap. 34. Of Heaven and Hell.

The way to Heaven, is to have continual thoughts of Hell; the musing on Hells eternal fire may make thee careful to avoid the way to them. and sin the travail of them.

2 It is a dear buy to buy a sin at the loss

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of Heaben, and to have that sin accompanied with the conscience tormenting threats of Hell-fire; wherefore let Hell be in thy thoughts, but let Heaben be thy aim.

3 If Gods Palace, Heaben, be the best place, his Prison, Hell, is certainly the worst.

4 If the joys of that pass all understanding, the pains of this are above our comprehension.

5 Discourse may make them great, but experience makes them little.

6 Hell and destruction are before the Lord, how much more then the hearts of the children of men?

7 Hell and destruction are never full; so the eyes of man are never satisfied.

Chap. 35. Of Fame and Infamy.

Report is commonly a lper, and therefore not to be believed.

2 A good Name is worth the having, yet it is hard to keep.

3 To live well is the way to die well, and he that so lives, and so dies, his Name shall never be forgotten.

4 Fame keeps his Register in Heaben, and there neither moth nor rust can enter to devour it.

5 An infamous Report is the murtherer of Reputation.

6 Fame, Time, and Riches, make wretched use of their wings.

7 It is the Princes Fame to be beloved by his

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his Subjects; and their Fame, to be obedient to their Prince.

8 If thou wouldst be famous thy self, endeavor not to stifle the reputation of another.

9 Speak as well as thou canst, and live as well as thou speakest, so shalt thou be famous, and thy Name shall live.

10 That man is infamous indeed, whose life is hated, and whose death longed for.

11 Time hath iron teeth, but however it will gnaw abundantly, ere it can swallow down an Infamy.

12 A good Name is a good portion in the time of distress.

13 The memory of the just is blessed, but the name of the wicked shall rot.

14 A good Name is rather to be chosen than great riches, and loving favor rather than silver and gold.

15 A good Name is better than precious Ointment, and the day of death than the day of ones birth.

Chap. 36. Of Wisdom and Understanding.

MAN giveth his heart to seek and search out by Wisdom concerning all things that are done under Heaven; this sore travail hath God given to the sons of men, to be exercised therewith.

2 The wise man takes care for necessities, not for superfluities.

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3 He is rich that is rich in Wisdom, it will teach him to be content in all conditions.

4 The wise man is master of his own passions.

5 Wisdom asks nothing considerable without premeditation.

6 Wise men see their own faults by the follies of others.

7 It is Wisdom to be cautious, and a folly to be too doubtful.

8 The wise man knows how to receive a wrong, as well as to resent it.

9 That man that is too wise, is too foolish.

10 The price of Wisdom is above rubies.

11 The fear of the Lord is wisdom, and to depart from evil is Understanding, but fools despise Wisdom and Instruction.

12 The Lord giveth Wisdom, out of his mouth cometh knowledge and Understanding.

13 Happy is that man that findeth Wisdom, and getteth Understanding.

14 Wisdom strengthneth the wise more than ten mightie men which are in the City,

15 There was a little City, and few men within it, and there came a great King against it, and besieged it, and built great Bulwarks against it.

16 Now there was in it a poore wise man, and he by his Wisdom delivered the City, yet no man remembred that same poore man.

17 Wisdom is better than strength, never-
h clefs

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theles the poe mans Wisdom is despised, and his wordes are not heard.

18 Howeber he that getteth Wisdom loveth his own seul, and he that keepeth Understanding shall find good.

19 Through Wisdom is an house builded, and by Understanding it is established.

20 Howsoever in Wisdom there is much grief: and he that increaseth knowledge increaseth sorrow.

21 But Wisdom excelleth folly, as far as light excelleth darknes.

Chap. 37. Of Hypocrisie and Dissimulation.

HE understanderth not the world, that lays himself open to be understood by the world.

2 Reservedness is to be commended; closeness and dexterity is to be commended; but dissimulation is to be hated.

3 Many men that are lip-holy, are nevertheless heart-hollow.

4 A mortal enemy is better than a false friend.

5 To counterfeit a shew of Religion, is to dissemble with God and man.

6 The Hypocrite, when once discovered, will not be believed though he speaketh truth.

7 If there be one place in Hell hotter than another, it may be called Locus Hypocritarum, the place of Hypocrites.

8 He that hateth, dissembleth with his lips, and layeth up deceit within him.

9 The joy of the Hypocrite is but for a moment.

10 Re-

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10 Beware of the leaven of the Pharisees, which is Hypocritie.

11 When thou dost an Alms, do not sound a trumpet as the Hypocrites do; they have their reward.

Chap. 38. Of Life.

WE are certain we cannot live long, and uncertain whether we shall live at all.

2 When a man saith this, he is not sure his tongue shall speak it out.

3 Mans Life is a Lotterp, where some draw much, others nothing.

4 He that endeaboureth, attaineth; he that neglecteth, repenteth.

5 He that doth all he can do, doth all he should do.

6 A laborious life in youth, is encouraged with the hope of a quiet life in age.

7 Pain and pleasure take their turns in his life.

8 It is better not to live, than not to know how to live.

9 The life of the world is but the hope of a life in a better world.

10 It is better discretion to study how to live, than how long to live.

11 They cannot think to live well, that do not think to die.

12 Death is the end of our fears, and the beginning of our joys.

13 No man dieth more contentedly, than he that liveth most uprightly.

Chap.

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Chap. 39. Of Riches.

Here is an evil under the sun, and it is common among men.

2 A man to whom God hath given riches, wealth, and honor, so that he wanteth nothing of his soul of all that he desireth; yet God giueth him not power to eat thereof, but a stranger eateth it: this is vanity and an evil disease.

3 He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase.

4 When goods encrease, they are increased that eat them; and what good is there to the owners thereof, saving the beholding of them with their eyes?

5 The sleep of the laboring man is sweet, whether he eat little or much; but the abundance of the rich will not suffer him to sleep.

6 There is a sore evil under the sun, namely, riches kept for the owners thereof to their hurt.

7 Those riches perish by evil travel; and he begetteth a son, and there is nothing in his hand.

8 As he came forth of his mothers womb, naked shall he return to go as he came, and shall carry nothing of his labor with him.

9 There is also a sore evil, that in all points as he came, so shall he go, and what profit hath he that laboreth for the wind?

10 All his days also he eateth in darkness, and

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and hath much sorrow and wrath in his sickness.

11 It is good and comely for one to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun, all the days of his life which God giveth him; for it is his portion.

12 Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoyce in his labour; this is the gift of God.

13 For he shall not much remember the days of his life, because God answereth him in the joys of his heart.

Chap. 40.

Lemuels description of a good Wife.

A Vertuous woman is a crown to her husband, but she that maketh ashamed is as rottenness in his bones.

2 Who can find a vertuous woman, for her price is far above rubies?

3 The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

4 She will do him good, and not evil, all the days of her life.

5 She seeketh wool and flax, and worketh willingly with her hands.

6 She is like the Merchants Ships; she bringeth food from far.

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- 7 She ariseth also while it is yet night, and
beth meet to her household, and a portion to
her maidens.
- 8 She considereth a field and buyeth it; with
the fruit of her hands she planteth a vineyard.
- 9 She girdeth her loins with strength, and
strengtheneth her arms.
- 10 She perceiveth that her merchandise is
good, her candle goeth not out by night.
- 11 She lapeth her hands to the spindle and
distaff.
- 12 She stretcheth out her hand to the poor:
she reacheth forth her hands to the needy.
- 13 She is not afraid of the snow for her
household; for they are all clothed with scarlet.
- 14 She maketh her self coverings of Ca-
shmere; her cloathing is silk and purple.
- 15 Her husband is known in the gates:
when he sitteth with the elders of the land.
- 16 She maketh fine linnen and selleth it;
and delivereth girdles unto the merchant.
- 17 Strength and Honor are her clothing,
and she shall rejoyce in time to come.
- 18 She openeth her mouth with wisdom;
and in her tongue is the law of kindness.
- 19 She looketh well to the ways of her house-
hold, and eateth not the bread of idleness.
- 20 Her children rise up and call her blessed,
her husband also, and he praiseth her.
- 21 Favor is deceitful, and beauty is vain,
but a woman that feareth the Lord, she shall
be praised.
- 22 Give

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22 Give her of the fruit of her hands, and
let her own works praise her in the gates.

Chap. 41. Of the increase of vanity.

I Considered all the oppressions that are done
under the sun; and behold the tears of such
as were oppressed, and they had no comforter:
and on the side of their oppressors there was
power, but they had no comforter.

2 Wherefore I praised the dead which are
already dead, more than the living which are
yet alive.

3 Yea, better is he than both they, which
hath not yet been, who hath not seen the evil
work that is done under the sun.

4 Again, I considered all travel, and every
right work, that for this a man is envied of
his neighbor, this is vanity and vexation of
spirit.

5 Man by wisdom seeketh concerning all
things that are done under Heaven, this sore
travel hath God given to the sons of men, to be
exercised therewith.

6 The fool foldeth his hands together, and
eateth his own flesh.

7 Better is an handful with quietness, than
both the hands full with trouble and vexation
of spirit.

8 A man that hath neither child nor bro-
ther, yet hath no end of all his labor, neither is
his age satisfied with riches, neither saith he,
For whom do I labor, and bereave my soul

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all good : this is also vanity, yea, it is a loze
travail.

9 If a man beget an hundred children, and
live many years, and his soul be not filled with
good, and also that he have no Burial, I say,
that an untimely birth is better than he.

10 For he cometh in with vanity, and de-
parteth in darkness.

11 Seeing there be many things that in-
crease vanity, what is man the better ?

12 For who knoweth what is good for man
in this vain life, which he spendeth as a sha-
dow ; for who can tell a man what shall be af-
ter him under the sun ?

Chap. 42. Of vanity in Divine affairs.

Kcep thy foot when thou goest to the house
of God : and be more ready to hear than
to offer the sacrifice of fools, for they consider
not that they do evil.

2 Be not rash with thy mouth, and let not
thy heart be hasty to utter any thing before
God ; for God is in Heaven, and thou upon
Earth, therefore let thy words be few.

3 For a dream cometh from the multitude
of business, and a fool is known by his multi-
tude of words.

4 When thou bowest a bow unto God, defer
not to pay it ; for he hath no pleasure in fools ;
pay that which thou hast bowed.

5 Better is it that thou shouldest not bow,
than that thou shouldest bow and not pay.

6 Suffer

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6 Suffer not thy mouth to cause thy flesh sin, neither say thou before the Angel, that was an error; wherefore should God be angry at thy voice, and destroy the work of thine hands?

7 For in the multitude of dreams, and many words, there are divers vanities; but fear thou God.

Chap. 43. The Creation of the World.

In the beginning God created the Heavens and the Earth.

2 The Earth was without form, and darkness covered the face of the deep, and the divine spirit moved upon the waters.

3 And God said, Let there be light, and there was light.

4 And God saw the light that it was good: and God divided the light from the darkness.

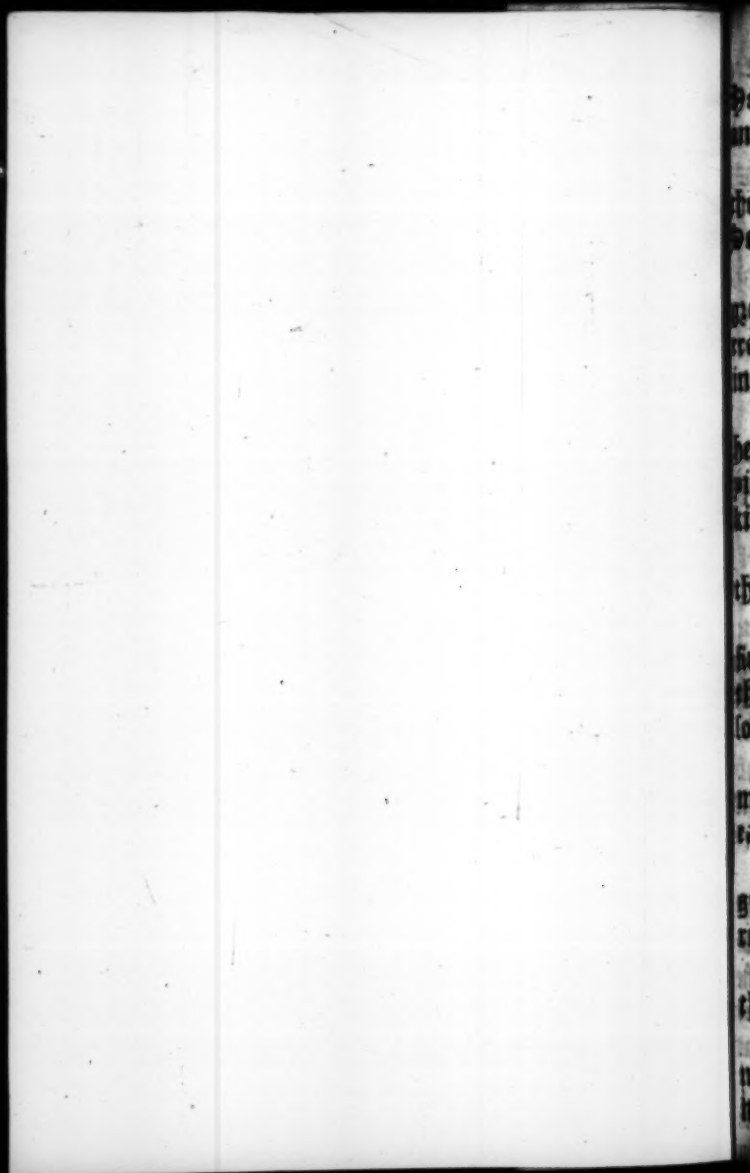
5 And God called the light Day, and the darkness he called Night; and the evening and the morning were the first day.

6 And God said, Let there be a firmament in the midst of the waters: and let it divide the waters from the waters.

7 And God made a firmament, and divided the waters which were under the firmament, from the waters which were above the firmament, and it was so.

8 And God called the firmament, Heaven; and the evening and the morning were the second day.

9 And



The Kings Psalter.

9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear, and it was so.

10 And God called the dry land, Earth, and the gathering together of the waters called he seas : and God saw that it was good.

11 And God said, Let the earth bring forth grass and herbs yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in it self upon the earth ; and it was so.

12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielded fruit, whose seed was in it self after his kind ; and God saw that it was good.

13 And the evening and the morning were the third day.

14 And God said, Let there be lights in the firmament of heaven, to divide the day from the night ; and let them be for signs and for seasons, and for days, and years.

15 And let them be for lights in the firmament of the heaven, to give light upon the earth ; and it was so.

16 And God made two great lights ; the greater light to rule the day, and lesser light to rule the night ; he made the stars also.

17 And God set them in the firmament of the heaven, to give light upon the earth ;

18 And to rule over the day, and over the night, and to divide the light from the darkness, and God saw that it was good.

The Kings Psalter.

19 And the evening and the morning were the fourth day.

20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind; and God saw that it was good.

22 And God blessed them, saying, Be fruitful and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

24 And God said, Let the earth bring forth the living creature after his kind, cattel, and creeping things, and beast of the earth after his kind, and it was so.

25 And God made the beast of the earth after his kind, and cattel after their kind, and every thing that creepeth upon the earth after his kind; and God saw that it was good.

26 And God said, Let us make man in our Image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the Cattel, and over all the earth, and every creeping thing that creepeth upon the earth.

27 So God created man in his own Image,

The Kings Prayer.

in the Image of God created he him, male and female created he them.

28 And God blessed them, and said unto them, Be fruitful and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 And God said, Behold, I have given you every herb bearing seed which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed, to you it shall be for meat.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

31 And God saw every thing that he had made, and behold it was very good; and the evening, and the morning were the sixth day.

Chap. 44.

The History of Samson.

Samson with his father and his mother went down to the vineyards of Timnath, and beheld a young lion roared against him.

2 And the Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand.

3 And he turned aside to see the carrels of the

The Kings Psalter.

Upon; and behold there was a swarm of bees, and honey in the carcass of the lion.

4 And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat.

5 And Samson made a feast, and said unto thirty of his companions that were with him, I will put forth a riddle unto you, if you can declare it me within the seven days of the feast, I will give you thirty wets, and thirty change of garments.

6 But if ye cannot declare it me, then shall ye give me in like manner; and they said unto him, Put forth thy riddle that we may hear it.

7 And he said, Out of the eater came forth meat, and out of the strong came forth sweetness; and they could not expound the riddle.

8 And it came to pass on the seventh day, that they said unto Samsons wife, Entice thy husband to declare the riddle, lest we burn thee and thy fathers house with fire.

9 And Samsons wife wept before him, and said, thou lovest me not, for thou hast put forth a riddle unto the children of my people, and hast not told it me.

10 And she wept before him the seven days while the feast lasted, and on the seventh day he told her, because she lay sore upon him, and she told the riddle to the children of her people.

11 And they said unto him on the seventh day, before the sun went down, What is sweeter

than

The Kings Psalter. 1

than honey, and what is stronger than a lion? And he said then, If ye had not ploughed with my heifer, ye had not found out my riddle.

12 And the Spirit of the Lord came upon him, and he went down to Ashkelon, and slew thirtie men of them, and took their spoil, and gave change of garments unto them which expounded the riddle:

13 And Samsons wife was given to his companion, whom he used as his friend.

14 A while after, in the time of wheat harvest, Samson visited his wife with a kid, and he said, I will go into my wife into the chamber, but her father would not suffer him to go in.

15 But said; I verily thought thou hadst utterly hated her, therefore I gave her to thy companion; is not her younger sister fairer than she? take her, I pray thee, in her stead.

16 But Samsons wrath being kindled, he went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand between two tails.

17 And when he had set the brands on fire, he let them go into the standing corn of the Philistines, and they burnt up the shecks, and also the standing corn, with the vineyards, and Olives.

18 Then the Philistines said, Who hath done this? and it was answered, Samson the son-in-law of the Timnite, because he had given

The Kings Psalter.

his wife to his companion. And the Philistines came up, and burnt her and her father with fire.

19 Nevertheless Sampson smote them hip and thigh with a great slaughter: and he went and dwelt on the top of the rock Eram.

20 Then thys thousand men of Judah went on the top of the rock Eram, and said to Samson, knowest thou not that the Philistines are rulers ober us, what is this that thou hast done? and he said, As they did unto me, so have I done unto them.

21 And they said, We are come to bind thee fast, and to deliver thee into their hands, but surely we will not kill thee our selves; so they bound him with two new cords, and brought him from the rock.

22 And when the Philistines saw him they shouted against him; and the Spirit of the Lord came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his hands loosed from off his hands.

23 And he found a new jaw-bone of an Ass, and put forth his hand and took it, and slew a thousand men therewith.

24 And he was sore athirst, and called on the Lord, and said, Thou hast delivered me from mine enemies, yet now shall I die for thirst, and fall into the hands of the uncircumcised.

The Kings Plaster.

25 But God clabe an hollow place that was in the jaw, and there came water thesout, and when he had drank, his spirites were revived.

26 Then went Samson unto Gaza, and saw there an Harlot, and went in unto her.

27 And the Gazites compassed him in, and laid wait for him all the night, saying, In the morning we shall kill him.

28 And Samson arose at midnight, and took the doers of the gate of the City, and the two posts, bar and all, and putting them on his shoulders, carried them away with him.

29 After this he loved a woman whose name was Delilah.

30 And the Lords of the Philistines said unto her, Entice him, and see wherein his great strength lieth, and by what means we may bind him, to prebail against him; and we will give thee, every one of us, eleven hundred pieces of silver.

31 And Delilah said to Samson, Tell me, I pray, wherein thy great strength lieth, and wherewith thou mightest be bound, to assaile thee.

32 And Samson said, Bind me with seven green withs that were never dried; then shall I be weak, and as another man.

33 And she bound him therewith, and there were men lying in wait in the chamber, and she said, The Philistines be upon thee, Samson,

The Kings Psalter.

and he brake the withs as a thread of tow is broken when it toucheth the fire.

34 And Delilah said unto Samson, Thou hast mocked me, and told me lyes; tell me now, I pray thee, wherewith thou mayest be bound.

35 And he said, bind me fast with new ropes, that were never yet used, then I shall be weak as another man.

36 Delilah bound him therewith, and said, The Philistines be upon thee, Samson, and he brake them from off his arms like a thread.

37 And Delilah said unto Samson, Thou hast hitherto mocked me, tell me wherewith thou mightest be bound; and he said unto her, If thou weavest the seven locks of my head with the web,

38 And she fastned it with the pin, and said unto him, The Philistines be upon thee, Samson; and he awaked, and went away with the beam, and with the web.

39 And she said unto him, How canst thou love me, when thine heart is not with me; thou hast mocked me these three times, and hast not told me wherein thy great strength lieth.

40 And it came to pass, when she pressed him daily with her words, that he told her all his heart, and said unto her, there hath not come a razor upon my head; for I have been a Nazarite unto God from my mothers womb, if I be shaven, my strength will decay, and I shall be weak as another man.

The Kings Psalter.

41 Then Delilah sent for the lords of the Philistines, and told them what had passed; and they brought money in their hands.

42 And she made him sleep upon her knees, and she caused a man to shave off the seven locks of his head; and she began to afflict him, and his strength went from him.

43 And she said, The Philistines be upon thee, Samson, and he awoke and said, I will go out as at other times, and shake my self; and he wist not that the Lord was departed from him.

44 But the Philistines took him, and put out his eyes, and brought him to Gaza, and bound him with fetters of brass, and put him to grind in the Prison-house.

45 Notwithstanding the hair of his head began to grow again after it was shaven.

46 Then the lords of the Philistines met to offer sacrifice to Dagon their God, and to rejoice that Samson their enemy was delivered into their hands.

47 And when their hearts were merry, they called for Samson to make them sport, and they set him between the pillars.

48 And Samson said unto the lad that held him by the hand, suffer me to feel the pillars, that I may lean upon them.

49 There were upon the roof of the house about three thousand men, and women, and all the lords of the Philistines were there.

50 And Samson called unto the Lord, and said,

The Kings Psalter.

said, O Lord remember me, I pray thee, this once, that I may be avenged of the Philistines for my two eyes.

51 And Samson took hold of the two middle pillars upon which the house stood, and said, Let me die with the Philistines; and he bowed himself with all his might, and the house fell upon all therein, so the dead which he slew at his death, were more than they which he slew in his life.

Chap. 45.

David killeth Goliath.

The Armies of the Israelites, and Philistines being ready to battel, there went out a Champion from the camp of the Philistines, named Goliath of Gath, whose height was six cubits and a span.

2 He had an Helmet of brass upon his head, and he was armed with a coat of mail, whose weight was five thousand shekels of brass.

3 He had greaves of brass upon his legs, and a target of brass between his shoulders.

4 The staff of his spear was like a weavers beam, his spears head weighed six hundred shekels of Iron, and a shield-bearer went before him.

5 And he cried to the Armies of Israel, chuse you a man for you, and let him come down to me, for I defie the Armies of Israel this day.

6 When Saul and all Israel heard those words, they were dismayed.

The Kings Psalter.

7 And the Philistine drew near morning and evening, and presented himself forty days.

8 Now David came to the trench as the host was going forth to fight, and shouted for the battle.

9 And as he talked with his brethren, behold Goliath the Champion of the Philistines spake as before, and David heard him.

10 And all the men of Israel when they saw the man, fled from him, for they were sore afraid.

11 And the men of Israel said, whosoever shall kill this man, that is come up to defie Israel, the king will enrich him with great riches, and will give him his daughter, and make his fathers house free in Israel.

12 And David spake unto Saul, saying, Let no mans heart fail because of him; thy servant will go and fight with this Philistine.

13 And Saul said to David, Thou art not able to fight with him, for thou art but a youth, and he a man of war from his youth.

14 And David said unto Saul, Thy servant kept his fathers sheep, and there came a lion, and a bear, and took a lamb out of the flock,

15 And I went out after him and smote him, and having delivered the lamb, when he arose against me, I caught him by his beard and slew him.

16 Thy servant slew both the lion and the bear; and this uncircumcised Philistine shall be

The Kings Psalter.

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The Kings Psalter.

he as one of them, seeing he hath defied the Armies of the living God.

17 And Saul said unto David, Go, and the Lord be with thee.

18 And Saul armed David with his armor, and he put an helmet of brass upon his head, also he armed him with a coat of mail.

19 And David girded his sword upon his armor, and assayed to go, for he had not proved it; and David said, I cannot go with these, for he put them off again.

20 And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherds bag which he had, and his sling was in his hand, and he drew near the Philistine.

21 And the Philistine drew near unto David, and the man that bare the shield went before him.

22 And when the Philistine looked about, and saw David, he disdained him; for he was but a youth, and ruddy, and of a fair countenance.

23 And the Philistine said unto David, Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods.

24 And the Philistine said to David, come to me, and I will give thy flesh to the fowls of the air, and to the beasts of the field.

25 Then said David to the Philistine, Thou comest to me with a sword, and with a spear,

The Kings Psalter.

and with a shield, but I come unto thee in the name of the Lord of Hosts, the God of the Armies of Israel, whom thou hadst defied.

26 This day will the Lord deliver thee into mine hands, and I will smite thee, and take thine head from thee, that all the Earth may know that there is a God in Israel.

27 And it came to pass, when the Philistine arole, and drew nigh unto David, that David halted toward the Army to meet the Philistine.

28 And David took a stone from his bag, and flung it, and smote the Philistine in his forehead, that the stone sunk into his head, and he fell upon his face to the earth.

29 Then David ran, and stood upon the Philistine, and took the Philistines sword, and slew him, and cut off his head therewith; and when the Philistines saw their Champion was dead, they fled.

Chap. 6. Daniel in the Lyons Den.

In the days of Darius King of Persia, all the Presidents of the Kingdom, the Governors, and the Princes, the Councillors, and the Captains, consulted together to establish a royal statute, and to make a firm decree, that whosoever should ask a Petition of any God or man, save of the King himself, he should be cast into the den of Lyons.

2 The King likewise established this decree, and signed the writing, that it might not be changed

The Kings Plalter.

changed, according to the law of the Medes and Persians, which altereth not.

3 Now when Daniel knew that the writing was signed, he went into his house, and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks to his God, as formerly.

4 Then these men assembled, and found Daniel praying, and making supplication before his God.

5 And they spake unto the king concerning his Decree, and said unto him, That Daniel which is of the captivity of the children of Judah, regardeth not the king, nor his Decree, but maketh his petition three times a day.

6 When the king heard these words he was sore displeased with himself, and labored till the going down of the sun to deliver Daniel.

7 But these men hating Daniel, assembled before the king, and urged, That the law of the Medes and Persians is, that no decree, or statute, which the king establisheth, may be changed.

8 Then the king commanded, and they brought forth Daniel, and cast him into the den of lions; now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.

9 And a stone was brought, and laid upon the mouth of the den, and the king sealed it

The Kings Plaster.

with his own signet, and with the signet of his Lords, that the purpose might not be changed concerning Daniel.

10 Then the King went to his Palace, and passing the night fasting, neither were instruments of musick brought before him, and his sleep went from him.

11 So the King arose very early in the morning, and went in haste to the den of Lyons.

12 And when he came to the den, he cried with a lamentable voice unto Daniel, saying, O Daniel, servant of the living God, is thy God whom thou servest continually, able to deliver thee from the Lyons?

13 Then said Daniel unto the King, O King live forever.

14 For God hath sent his Angel, and hath shut the Lyons mouthes, that they have not hurt me, forasmuch as before him, innocency was found in me; and also before thee, O King, have I done no hurt.

15 Then was the King exceeding glad for him, and commanded Daniel to be taken from out the den; so Daniel was taken out, and no hurt found about him, because he believed in his God.

16 Then the King commanded, and these men were brought that accused Daniel, and were cast into the Lyons den, they, their children, and their wives, and the Lyons broke their bones in pieces ere they came to the bottom of the den.

17 Then

The Kings Psalter.

17 Then King Darius wrote unto all people, nations, and languages that dwell in all the earth, to let them know his decree, that in every dominion of his kingdom, men should tremble, and fear before the God of Daniel, who hath delivered him from the paw of the Lyons.

18 So Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

Chap. 47. Of Kings.

My Son, fear thou the Lord and the King, and meddle not with them that are given to change.

2 I counsel thee to keep the Kings commandment, and that in regard of the Wrath of God.

3 Curse not the King, no not in thy thought, for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.

4 Where the word of a King is, there is power, and who may say unto him, What doest thou?

5 Is it fit to say to a King, Thou art wicked? and to Princes, Ye are ungodly?

6 The wrath of a King is as messengers of death, but a wise man will pacifie it.

7 In the light of the Kings countenance is life, and his favour is as a cloud of the latter rain.

8 It is an abomination to Kings to commit wickedness; for the Throne is established by righteousness.

9 Righteous

The Kings Psalter.

9 Righteous lips are the delight of Kings,
and they love him that speaketh right.

10 The Prince that wanteth understanding
is a great oppressor, but he that hateth co-
vetousness shall prolong his days.

11 A wise King scattereth the wicked, and
bringeth the wheel over them.

12 Mercy and truth preserve the King, and
his throne is upholden by mercy.

13 A divine sentence is in the lips of the
King; his mouth transgresseth not in Judg-
ment.

14 The King by judgment establisheth the
land, but he that receiveth gifts overthrow-
eth it.

15 It is the glory of God to conceal a thing,
but the honor of Kings is to search out a matter.

16 The heaven for height, the earth for
depth, and the hearts of Kings are unsearcha-
ble.

17 Nevertheless, the Kings heart is in the
hand of the Lord, as the rivers of water, he
turneth it whithersoever he will.

18 Take away the wicked from before the
King, and his throne shall be established in
righteousness.

19 Wo unto thee, O land, when the King is
a child, and the Princes eat in the morning.

20 Blessed art thou, O land, when the King
is the son of nobles, and the Princes eat in due
season, for strength, and not for drunkenness.

The Kings Psalter.



A Prayer for the Kings most excellent
Majesty, the Queen, Duke of *Fork*,
and the rest of the Royal
Family.

O Thou eternal Lord God, King of Kings,
Lord of Lords, and mighty Ruler of
Princes, hear our prayer, we beseech thee, and
let our supplications come before thee; bless
with the choicest of thy blessings, thy faithful
Servant, and our most gracious Sovereign
Lord King CHARLES, fasten him as a
nail in a sure place, and hang upon him all the
glories of his pious Ancestors; let his reign
be prosperous, and his days many, visit him
as thou didst visit Moses in the bush, Joshua in
the battel, Gideon in the field, and Samuel in
the Temple, give unto him the blessings of Da-
vid and Solomon, endue him with the Spirit of
fortitude, wisdom, and understanding; be unto
him a helmet of salvation, and a strong tower
of defence in time of danger; save and defend
him from the hands of them that hate him,
smash their pride, overthrow their malice, and
confound their devices, smother his enemies

The Kings Psalter.

with shame, but on his head let the Crown flourish; let the memory of his Martyr'd Father be ever blessed among us, that we may follow the example of his patience and piety. Pour forth, we beseech thee O Lord, a plentiful portion of thy blessings upon his Royal Consort, the nursing Mother of this Land, our gracious Queen Catherine, the illustrious Prince James Duke of York, and the rest of the Royal Family, be thou their mighty preserver, director, and defender in this life, and in thy due time take them to a better, even to thine own bright Kingdom, that they may live and reign with thee, and sitting at thy right hand may partake of the celestial pleasures for ever and ever, world without end. Amen.

King CHARLES the second began his Reign the thirtieth day of January 1648. at which time his Royal Father of glorious memory was most barbarously murdered.



Unhappy

The Kings Psalter.



Unhappy chance ! such fate should give
That man should sin as soon as live :
From whence this observation make,
No Paradioc but hath a snake.



That Boy a vertuous road doth trace,
Is studious to improve apace :
If thou wilt for preferment look,
In youth be mindful of thy Book.



The Cat of Nature takes advice,
To be an enemy to Mice,
He pleasantly will sport an hour,
At last the silly Mouse devour.



All this is grass, the life of man,
A shadow, or at best a span,
Our Wit, our Learning, or our Art,
Are vain when Death presents his dart.



The Elephant, a creature strong
As any, all the Beasts among,
Upon whose back a Castle stands,
Humbly submits to Death's commands.



Who merits well his worth shall last
As long as Fame shall have a blast :
The just shall live, although they die,
They're heirs unto eternity.

The Kings Psalter.

G



If thou to Vertue do incline,
The Garland surely shall be thine;
For he that will the Garland win,
Must unacquainted be with sin.

H



The Horse is swift to run his race,
So should we be in point of Grace;
We are concern'd to shew our skill,
When Bruits observe their masters will.

I



When Jesus dy'd upon the Tree,
Was he not crucify'd for thee?
Then think on all things but as loss.
To Christ, that suffer'd on the Cross.

K



The Keys of Heaven, Hell, and Death,
Are his, all things above, beneath,
Or in the Earth, justly accord,
To fear and honor him their Lord.

L



(wealth,
Why should we boast of worth, or
We are but Tenants: Riches, Health,
Are lent us; *Lazarus* his sore
Makes Dull, and *Dives* does no more.

M



The Marigold that looks so fair,
Is onely for a moment rare,
Today with oth'r beauties vying,
To morrow either dead, or dying.

The Kings Psalter.

N



The chirping Nightingale whose throat
Is tun'd with Natures pleasant note,
To day from Bush to Bush it flies,
To morrow sings, and then it dies.

O



The hardy Ox, and one would think
Him stuff'd so well with meat & drink,
All thoughts of fear from him were fled,
Yet he is to the slaughter led.

P



Let time be turbulent or calm,
The Righteous flourish like a Palm;
Are they depress'd, they then rebound,
As balsthrown hard against the ground.

Q



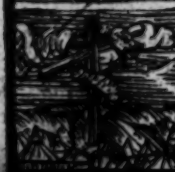
The candor of an honest Heart,
Is Armor 'gainst the sharpest dart,
For though the Quiver emptied be,
The soul shall still continue free.

R



Consider well the frailty then,
The glories of this world, even when
The Rose that spreads its pride so much
Is vanish'd with a puff, or touch.

S



The wisdom of the Serpent loye,
And eke the innocence of Dove,
Conjoyning, they together even
Prepare a man for bliss, and Heaven.

The Kings Platter.



Religion is in good men sown;
And by the Fruit the Tree is known;
For be the Tree or bad or good,
It by the Fruit is understood.



The Unicorn, that Beast of state,
Must bow (as meaner ones) to fate;
All things but for a moment move
Below, what e're they do above.



Time, as the Wolf, devours again;
Not sheep alone, but all the train
Of Natures rarities: His Jaws
Less subject too, to humane Laws.



Kings not exempted are from death,
But must resign their vital breath,
The flesh of Xerxes in the grave
No more esteem'd than that of slave.



Then Youth remember in thy prime,
Begin to serve the Lord betime,
Let Holy thoughts thy spirits raise,
Death can not celebrate his Praise.



Run as Zacharias did to see
His Lord, and climb as well as he,
Which you must zealous be to do;
So shall salvation come to you.



Words fitly spoken ;

OR,

Apples of Gold in Pictures of Silver.

Confidence in an unfaithful man in time of trouble, is like a broken tooth, and a foot out of joint.

2 As he that taketh away a garment in cold weather, and as vinegar upon nitre, so is he that singeth songs to a heavy heart.

3 It is no shame to be poor, nature brought us so into the world, and so we do return.

4 Dost thou want things necessary, grumble not ; perchance it was necessary thou shouldst want ; however seek a lawful remedy, if God bless not thy endeavor, bless him that knoweth what is fittest for thee ; thou art Gods Patient, prescribe not thy Physician.

5 He that is slow to anger is better than the mighty ; and he that ruleth his spirit, than he that taketh a City.

6 Art thou calumniated ; examine thy conscience, if guilty, thou hast a just correction ; if not guilty, a fair instruction ; use both, so shalt thou distill honey out of gall, and make to thy self a secret friend of an open enemy.

The Kings Psalter.

7 If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: so shalt thou heap coals of fire upon his head, and the Lord shall reward thee.

8 Charity makes God our debtor, for the poor are his receivers.

9 Pride goeth before destruction, and an haughty spirit before a fall.

10 It is a difficult thing in this world to be rich and honorable, and not wounded with the darts of pride and vain glory.

11 Hast thou an Estate, and wouldest increase it, divide thy riches to the poor; those seeds that are scattered do increase, but hoarded up, they die.

12 Wrath is cruel, and anger is outrageous, but who is able to stand before envy?

13 A brother offended is harder to be won than a strong City; and their contentions are like the bars of a Castle.

14 The Kings wrath is as the roaring of a Lion, but his favour is as dew upon the grass.

15 Correction without instruction, makes the master a tyrant, and the servant a novice.

16 The words of a tale-bearer are as wounds, and they go down into the innermost parts of the belly.

17 Whoso diggeth a pit shall fall therein, and he that rolleth a stone to anothers hurt, it shall return upon him.

18 That

The Kings Psalter.

18 That man is a conqueror indeed, that can subdue his own passions.

19 Faithful are the wounds of a friend, but the kisses of an enemy are deceitful.

20 Arm thy self against a profest enemy, but he that dissembleth friendship strikes beyond caution, and wounds above a cure; from the one thou mayest deliver thy self, but from the other, good Lord deliver thee.

21 Open rebuke is better than secret love.

22 The touchstone trieth gold, and gold trieth men.

23 A man that flattereth his neighbor, spreadeth a net for his feet.

24 Pleasant words are as an Honey-comb, sweet to the soul, and health to the bones.

25 It is better to live where nothing is lawful, than where all things are lawful.

26 Better is a dinner of herbs where love is, than a stalled Ox, and hatred therewith.

27 Vertue must be the guide in all qualities, otherwise the professor is undone.

28 As the servants of God are known by their two virtues, humility and charity; so the servants of the Devil are known by their opposite vices, pride and cruelty.

29 The wicked flee when no man pursueth, but the righteous are bold as a lion.

30 As the whirlwind passeth, so is the wicked no more, but the righteous hath an everlasting foundation.

The Kings Psalter.

- 31 The best way to keep good and in me-
mory, is to refresh them with new.
- 32 Are thy Trunks filled with Gold, ano-
ther comes that hath better Iron than thee,
and makes himself master of it all.
- 33 The slothful man roasteth not that
which he cock in hunting, but the substance of
diligent man is precious.
- 34 As vinegar to the teeth, and as smoke to
the eyes, so is the fluggard to them that send
him.
- 35 He that tilleth his land, shall be satisfi-
ed with bread, but he that followeth vain per-
sons shall have poverty enough.
- 36 Errors by mistakes are pardonable, but
wilful ones are to be punished.
- 37 To boast is to be vain, since the greatest
Conqueror, if he measure his own shadow,
shall find it no longer than it was before his
victory.
- 38 Believe not Swethlayers, for Prophecies
are never understood, till they are accomplished.
- 39 As a Jewel of gold in a swines snout, so
is a fair woman without discretion.
- 40 By means of a whozish woman a man is
brought to a piece of bread; and the Adulteress
will hunt for the precious life.
- 41 He gains most by War, that cannot
maintain himself in Peace.
- 42 The world is a wide prison, and every
day an execution-day.

The Kings Psalter.

43 Our stomacks are common Sepulchres
for Birds, Beasts, and Fish; they all die to feed
us, Lord, with how many deaths are our po-
lives patcht up? how full of death is the life
of man?

44 Beware of drink, where drunkennesse
reigns, reason is an exile, vertue a stranger,
and God an enemy; blasphemy is wit, oaths
are therozick, and secrets are proclamations.

45 Noah being drunk, in one hour disco-
vered that which he had concealed six hundred
years.

46 There are four things never satisfied,
the grave, the barren womb, the thirstie earth,
and the fire that saith not, It is enough.

47 There are four things which are won-
derful and not to be known, the way of an Ea-
gle in the air, the way of a serpent upon a
rock, the way of a ship in the sea, and the way
of a man with a maid.

48 For four things the earth is disquieted,
for a servant when he reigneth, a fool when he
is filled with meat, an odious woman when
she is married, and an hand-maid that is heire
to her mistress.

49 There are four little things on the earth
that are exceeding wise.

50 The Ants are a people not strong, yet
they prepare their meat in the summer.

51 The Conies are but a feeble folk, yet
make they their houses in rocks.

The Kings Psalter.

Grace after Meat.

WE praise thy Name, for thou, O Lord,
In plenteous manner dost accord,
To help us both at bed and board,
By all the world be thou ador'd. *Amen.*

Grace before Meat.

O Lord, the merciful and good;
Bless and sanctifie our food,
Grant they to us may wholsome be,
And make us thankful unto thee. *Amen.*

Grace after Meat.

O Lord, to whom all praise is due,
Be worship, honor, glory too.
Preserve thy Church, our King defend,
And grant us peace world without end. *Amen.*

P S A L. 150.

Praise ye the Lord God. Praise God in his
sanctuary: praise him in the firmament of
his power.

2 Praise him for his mighty aas: praise
him according to his excellent greatness.

3 Praise him with the sound of the trum-
pet: praise him with the psalterp and harp.

4 Praise him with the timbrel and dance:
praise him with stringed instruments & organs.

5 Praise him upon the loud cymbals: praise
him upon the high sounding cymbals.

6 Let every thing that hath breath praise
the Lord. Praise ye the Lord.

F I N I S.